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THE ENGLISH LITURGY

THE
ENGLISH LITURGY

FROM THE BOOK OF COMMON PRAYER

WITH ADDITIONAL COLLECTS

EPISTLES AND GOSPELS

LONDON : RIVINGTONS : 1903

13276

PREFACE

I AM asked to introduce this book by a few words, and in doing so to explain its purpose.

The suggestion of it was given, in part at least, by the developments of recent years. After a time in which enrichment and flexibility in the public services had been eagerly pursued, the need of control became both practically and liturgically urgent, and authority had to insist somewhat austerely on adherence to the Book of Common Prayer. The Liturgy or Order of Holy Communion, in particular, was ordered to be said whole, without alterations, omissions, or additions, in restraint alike of interpolations from other sources, and of the practice of cutting the Order in half, and omitting on many occasions important features of it. The days to be observed were to be those, and only those, of the Prayer Book Kalendar.

In hearty recognition of the need of such restraint this book is offered. It expresses the conviction of men, whose learning gives weight to their opinion, that our business as English Churchmen is to adorn what we have, even when this requires in detail some suppression of personal taste and feeling.

It is therefore in accordance with a real principle that the Service of the Eucharist is here printed without the inclusion of any extraneous matter whatever. It is left to other books to supply for the private use of Minister and people those helps which may be, and have been, drawn so abundantly from the Church's liturgical and devotional treasures.

But if a rule is to be applied strictly, there is the more reason for interpreting it amply and inclusively. This gives to the purpose of this book its other side. It might be held, for example, that the rule of using the Order of Holy Communion without alteration forbids the use of any

other Collects, or even other Epistles and Gospels than the book contains. But it is at least as allowable to say that the Service is not 'altered' because the Scriptures used for Epistle and Gospel are 'varied' as the Prayer Book itself constantly varies them. The same principle may be applied to Collects: and, if care be taken to keep within Prayer Book lines, it would seem almost churlish to limit this liberty to Collects actually contained in the Prayer Book itself. Anyhow history, precedent, and recent episcopal and synodical authority have all alike ruled in favour of the more elastic alternative. Accordingly while the matter of the book itself is taken entirely and verbatim from the Prayer Book, an appendix (marked by a difference in type) brings together material for use on special days or occasions, which has already the sanction of usage and authority. In each such case the authority or source is given: in one case a service issued by the Convocations, in another a Reformation Primer, in another a great Anglican authority like Bishop Andrewes, in another a Bishop of our own time issuing a special order for some occasion observed in his Diocese, in another the service book of one of the Churches in full Communion with our own—the Scottish, the Irish, the American Churches. The abundance of the material will probably surprise all but a very few who have given special attention to the subject, and may, it is hoped, go far to remove any lingering doubt that such variation within Prayer Book limits is as safely possible as it is certainly desirable in the interests of flexibility and of adaptation to the many varieties of public and private need. Beyond this the appendix gives a small amount of material, chiefly drawn from ancient sources (the Collects being newly rendered by the Editors), which may be useful for further variation of the same kind, by like authority, and, it is hoped, with as entire discretion and loyalty.

Thus, for example, the Ember Days and Rogation Days are commanded in the Prayer Book 'to be observed.' It would be difficult to think of a command more apposite to a time when due supply and training for the ministry is perhaps the very first of the Church's needs, and when with a quickened sense of public responsibility the Church is bound to make full proof of her duty and privilege in supplication for corporate needs. But the Prayer Book contains (except the Ember Collect) nothing to help the 'observance': and this may be a reason why, as is to be feared, the observance has been local and meagre. A special Collect,

Epistle, and Gospel appear at least as suitable for these days as, say, for a Harvest Festival, or even the Consecration of a Church. Such variants are accordingly here suggested for use when authorised.

Again, one large section of this Additional Matter supplies special Collects, Epistles, and Gospels for use on 'Black Letter Days.' This is another application of the principle of interpretation previously referred to. Appeal to the Prayer Book against the public observance of days not recognised there seems to require in equity an ungrudging permission of the right to mark the days which are there included. I am not qualified to enter into discussion of the reasons which induced those who reformed our Kalendar in 1561 to add to it as Black Letter Days some of those festivals which had been previously omitted since 1549. But even one who found the explanation historically in the narrowest motives of secular convenience might still readily admit that this need not govern the present use. It is a matter of constant experience in all spheres of life that an institution or usage is maintained for other reasons than that from which it originated. The case seems very markedly one for the application of the gentle ruling of the Apostle in favour of mutual toleration by those who eat and those who eat not. It is to myself matter of special interest to recall that the Bishop to whom I owe under God my own ordination as Priest, Dr. Mackarness, Bishop of Oxford, sanctioned twenty years ago for use in his Diocese a complete order of Collects,* Epistles, and Gospels, for the Black Letter Days.

* The Collects in this book were (with one exception) Prayer Book Collects transferred for the purpose of the particular use.

There is one special reason which in some places makes the permission of such observance desirable. The devotional life of a large number of English Church people has now found its centre in a daily celebration of the Holy Eucharist. Round it gathers a very appreciable fraction of what we have of steady, self-disciplined, sustained devotion, and strong and detailed supplication for the power among us of our Lord and of the Spirit. A practice of such high and exacting spiritual demand as this is must necessarily be exposed to corresponding dangers, and, if pressed generally and without regard of circumstance, such as the desire and preparedness of a sufficient number for frequent acts of Communion, might become gravely hurtful. But it is simply the use to the very full of the Church's own highest worship: and spiritual men of other sorts to whom it would

not be congenial may well regard it with reverent sympathy, as the means by which the one thought, the one object, of 'all for Jesus, and Jesus in all' finds for many of their brethren its embodiment and achievement.* Now to those who are able to maintain this lofty level of public devotion, freer variation in the variable parts of the service will be acceptable, and they can use it with advantage. A fuller type of devotion will need a larger vessel. A habit of constant worship makes room and need for more variety.

*Cp. S. Augustine's words in a like case: 'Ille honorando non audet quotidie sumere, et ille honorando non audet ullo die prætermittere.'—Ep. liv.

It will be observed that in some places additional Collects are given for use before the Blessing. This is a usage sanctioned by the rubric in the Ordinal, which not only prescribes two Collects for use at that place, but by the direction that these should be used 'after the last Collect' appears to imply that a Collect was habitually used at that place.

The reasons given above justify, it is hoped, this insertion of the Additional Matter. But I do but express the judgment of the Editors themselves as well as my own when I point out that most of it, at least, cannot rightly be used in particular Dioceses without the authority of the Ordinary. Quite possibly in some Diocese such approval may be given partially, for some of the matter, locally for use in some places, or restrictedly for certain times of service and not for others. Personally, I do not desire the association of my name with the book to be interpreted as giving my sanction within my own Diocese for use of all its parts, in all places, and at any time. I should have respect to particular considerations such as the character and wishes of the congregation in question, or to considerations of a more general sort. I should, for example, probably refuse to allow the special matter for Black Letter Days to be used anywhere on Sundays.

I desire to record my sincere and deep thanks for the way in which the least criticism from myself has been accepted by the Editors, even where this involved some sacrifice of their own prepossessions, or deference to scruples which they may have held to be needless. But I ought to add that such alterations touch only a minutely fractional part of the whole book.

I hope that if the book should secure any wide adoption, it may be found possible to print an edition of it—or at least of its special contents—in the cheapest possible form, so that it may be accessible to all members of the congregations among

whom it is used, and that the principles of the 'open book' and of congregational use may thus be the more perfectly complied with.

May it now be accepted by our Lord, and by his Church, her rulers, and her clergy, as offered for his glory, and as a contribution to his holy worship, and to the peace and edification of his Church.

WITH these explanations, then, I accept this book gratefully as an offering made by filial and loving hearts to God's Service in the Church of his Redeemed: and I commend it humbly but confidently to the Clergy and the Church. May it serve, by God's Blessing, as its composers hope and intend, to help the 'peace of Jerusalem'; may it contribute to the spiritual genuineness and vitality of Divine Service; and may it bind many in close bonds of attachment to a worship in which they find adequate and flexible expression of their varying needs, brought into living connection with Christ's own offering, and the Church's one sacrifice of Praise, Thanksgiving, and Intercession.

EDW. ROFFEN.

THE ENGLISH LITURGY

Being the Office for Holy Communion according to the use of the Church of England: the Order of Administration with the Music necessary to the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy-Days and for Special Occasions.

With a Preface by the Right Reverend
THE LORD BISHOP OF ROCHESTER

Edited by PERCY DEARMER, M.A., Vicar of S. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of S. Saviour's, Southwark

CONTENTS

The Kalendar . . . . . Page 1
A Table to regulate the Service 13
Rubrics and Canons 14
The Collects, Epistles, and Gospels from Advent to the 25th Sunday after Trinity . . . 22
The Order for the Administration . . . 177
The Collects, Epistles, and Gospels from S. Andrew's Day to All Saints' Day . . 209
For the Communion of the Sick 245
For the Ordering of Deacons 246
For the Ordering of Priests 248
For the Consecration of Bishops . . . 252
For the Accession Service 257

ADDITIONAL SERVICES

COLLECTS, EPISTLES, AND GOSPELS

For the Proper of Seasons . 263
For the Proper of Saints . 272
For the Common of Saints . 295
For Any Necessity . . 303
For the Guidance of the Holy Spirit 304
In Commemoration of the Departed . 312
In Commemoration of the Lord's Supper . . 305
In Thanksgiving for Harvest . 306
In Time of War or Strife . 309
At a Marriage . . . 309
At the Burial of the Dead . 310

MEMORIAL COLLECTS FOR SPECIAL OCCASIONS

On New Year's Day . . 313
On the Rogation Days . . 313
For Harvest Festivals . . 313
For Missions . . . 314
In Time of War and Tumults . 314
For Meetings of Convocations and Synods . . . 314
For the Representative Church Council . . . 315
For the Diocesan Synod . 315
A Final Collect . . . 318
At a Meeting of the Clergy or other Church Workers . 315
In Schools and Colleges . 316
For the Penitent . . 316
For a Sick Person . . 316
For a Person under Affliction . 316
Additional Prayers at the Burial of the Dead . . . 317
At the Burial of an Infant . 317
Three Final Collects . . 318
APPENDIX. On the Inflexions of the Collects, Epistles, and Gospels . 323

THE KALENDAR

JANUARY HATH XXXI DAYS

1	A	Kalend	Circumc. of our Ld.	16	b	17. Kl.	
2	b	4. No.		17	c	16. Kl.	
3	c	3. No.		18	d	15. Kl.	Prisca Rom. Virg. and Mart.
4	d	pr. No.		19	e	14. Kl.	
5	e	Nonæ		20	f	13. Kl.	Fabian B. of Rome and Mart.
6	f	8. Id.	Epiphany of our Ld.	21	g	12. Kl.	Agnes Rom. Virg. and Mart.
7	g	7. Id.		22	A	11. Kl.	Vincent Span. Deac. and M.
8	A	6. Id.	Lucian Pr. and Mart.	23	b	10. Kl.	
9	b	5. Id.		24	c	9. Kl.	
10	c	4. Id.		25	d	8. Kl.	Convers. of S. Paul
11	d	3. Id.		26	e	7. Kl.	
12	e	pr. Id.		27	f	6. Kl.	
13	f	Idus	Hilary B. and Conf.	28	g	5. Kl.	
14	g	19. Kl. Febr.		29	A	4. Kl.	
15	A	18. Kl.		30	b	3. Kl.	
				31	c	prid. Kl.	

THE KALENDAR

FEBRUARY HATH XXVIII DAYS

1	d	Kalend	Fast	15	d	15. Kl.	
2	e	4. No.	Purif. of Mary the B. Virg.	16	e	14. Kl.	
3	f	3. No.	Blasius an Armen. B. and M.	17	f	13. Kl.	
4	g	pr. No.		18	g	12. Kl.	
5	A	Nonæ	Agatha a Sicilian V. and M.	19	A	11. Kl.	
6	b	8. Id.		20	b	10. Kl.	
7	c	7. Id.		21	c	9. Kl.	
8	d	6. Id.		22	d	8. Kl.	
9	e	5. Id.		23	e	7. Kl.	Fast
10	f	4. Id.		24	f	6. Kl.	Matthias Apost. and M.
11	g	3. Id.		25	g	5. Kl.	
12	A	pr. Id.		26	A	4. Kl.	
13	b	Idus		27	b	3. Kl.	
14	c	16. Kl. Mart.	Valentine Bish. and M.	28	c	pr. Kl.	
				29			

THE KALENDAR

MARCH HATH XXXI DAYS							
1	d	Kalend	David Arch-B. of Menevia	17	f	16. Kl.	
2	e	6. No.	Cedde or Chad B. of Litchf.	18	g	15. Kl.	Edward K. of the West Saxons
3	f	5. No.		19	A	14. Kl.	
4	g	4. No.		20	b	13. Kl.	
5	A	3. No.		21	c	12. Kl.	Benedict Abbot
6	b	pr. No.		22	d	11. Kl.	
7	c	Nonæ	Perpetua Mauritian M.	23	e	10. Kl.	
8	d	8. Id.		24	f	9. Kl.	Fast
9	e	7. Id.		25	g	8. Kl.	Annunc. of Mary
10	f	6. Id.		26	A	7. Kl.	
11	g	5. Id.		27	b	6. Kl.	
12	A	4. Id.	Gregory M.B. of Rome, and C.	28	c	5. Kl.	
13	b	3. Id.		29	d	4. Kl.	
14	c	pr. Id.		30	e	3. Kl.	
15	d	Idus		31	f	pr. Kl.	
16	e	17. Kal. Apr.					

THE KALENDAR

APRIL HATH XXX DAYS

1	g	Kalend		16	A	16. Kl.	
2	A	4. No.		17	b	15. Kl.	
3	b	3. No.	Richard B. of Chichester	18	c	14. Kl.	
4	c	pr. No.	Ambrose B. of Milan	19	d	13. Kl.	Alphege Arch-B. of Cant.
5	d	Nonæ		20	e	12. Kl.	
6	e	8. Id.		21	f	11. Kl.	
7	f	7. Id.		22	g	10. Kl.	
8	g	6. Id.		23	A	9. Kl.	S. George M.
9	A	5. Id.		24	b	8. Kl.	
10	b	4. Id.		25	c	7. Kl.	S. Mark Evang. and Mart.
11	c	3. Id.		26	d	6. Kl.	
12	d	pr. Id.		27	e	5. Kl.	
13	e	Idus		28	f	4. Kl.	
14	f	18. Kl. Maii		29	g	3. Kl.	
15	g	17. Kl.		30	A	pr. Kl.	

THE KALENDAR

MAY HATH XXXI DAYS

1	b	Kalend	S. Phil and S. Jac. Ap. and M.	17	d	16. Kl.	
2	c	6. No.		18	e	15. Kl.	
3	d	5. No.	Invention of the Cross	19	f	14. Kl.	Dunstan Arch-B. of Cant.
4	e	4. No.		20	g	13. Kl.	
5	f	3. No.		21	A	12. Kl.	
6	g	pr. No.	S. John Evang. ante port. latin.	22	b	11. Kl.	
7	A	Nonæ		23	c	10. Kl.	
8	b	8. Id.		24	d	9. Kl.	
9	c	7. Id.		25	e	8. Kl.	
10	d	6. Id.		26	f	7. Kl.	Aug. the first Arch-B. of Cant.
11	e	5. Id.		27	g	6. Kl.	Ven. Bede Pr.
12	f	4. Id.		28	A	5. Kl.	
13	g	3. Id.		29	b	4. Kl.	
14	A	pr. Id.		30	c	3. Kl.	
15	b	Idus.		31	d	pr. Kl.	
16	c	17. Kl. Junii					

THE KALENDAR

JUNE HATH XXX DAYS

1	e	Kalend	Nicomede Rom. Pr. and M.	16	f	16. Kl.	
2	f	4. No.		17	g	15. Kl.	S. Alban M.
3	g	3. No.		18	A	14. Kl.	
4	A	pr. No.		19	b	13. Kl.	
5	b	Nonæ	Boniface B. of Mentz and M.	20	c	12. Kl.	Transl. of Edwd. K. of the W. Sax.
6	c	8. Id.		21	d	11. Kl.	
7	d	7. Id.		22	e	10. Kl.	
8	e	6. Id.		23	f	9. Kl.	Fast
9	f	5. Id.		24	g	8. Kl.	Nativ. of S. John Bapt.
10	g	4. Id.		25	A	7. Kl.	
11	A	3. Id.	S. Barnab. Apost. and M.	26	b	6. Kl.	
12	b	pr. Id.		27	c	5. Kl.	
13	c	Idus.		28	d	4. Kl.	Fast
14	d	18. Kl. Julii		29	e	3. Kl.	S. Pet. Apost. and M.
15	e	17. Kl.		30	f	pr. Kl.	

THE KALENDAR

JULY HATH XXXI DAYS

1	g	Kalend		17	b	16. Kl.	
2	A	6. No.	Visit. of the Bl. Virg. Mary.	18	c	15. Kl.	
3	b	5. No.		19	d	14. Kl.	
4	c	4. No.	Transl. of S. Martin B. and C.	20	e	13. Kl.	Margaret V. and M. at Antioch
5	d	3. No.		21	f	12. Kl.	S. Mary Magdalen
6	e	pr. No.		22	g	11. Kl.	
7	f	Nonæ		23	A	10. Kl.	
8	g	8. Id.		24	b	9. Kl.	Fast
9	A	7. Id.		25	c	8. Kl.	St James Apost. and M.
10	b	6. Id.		26	d	7. Kl.	S. Anne, mother to the Bl. V. M.
11	c	5. Id.		27	e	6. Kl.	
12	d	4. Id.		28	f	5. Kl.	
13	e	3. Id.		29	g	4. Kl.	
14	f	pr. Id.		30	A	3. Kl.	
15	g	Idus	Swithun B. of Winch. Transl.	31	b	pr. Kl.	
16	A	17. Kl. Aug.					

THE KALENDAR

AUGUST HATH XXXI DAYS

1	c	Kalend	Lammas Day	17	e	16. Kl.	
2	d	4. No.		18	f	15. Kl.	
3	e	3. No.		19	g	14. Kl.	
4	f	pr. No.		20	A	13. Kl.	
5	g	Nonæ		21	b	12. Kl.	
6	A	8. Id.	Transfigur. of our Lord	22	c	11. Kl.	
7	b	7. Id.	Name of Jesus	23	d	10. Kl.	Fast
8	c	6. Id.		24	e	9. Kl.	S. Barth. Apost. and M.
9	d	5. Id.		25	f	8. Kl.	
10	e	4. Id.	S. Laur. Arch-D. of Rom. and M.	26	g	7. Kl.	
11	f	3. Id.		27	A	6. Kl.	
12	g	pr. Id.		28	b	5. Kl.	S. Aug. B. of Hippo. C. D.
13	A	Idus.		29	c	4. Kl.	Behead. of S. John Bapt.
14	b	19. Kl. Sept.		30	d	3. Kl.	
15	c	18. Kl.		31	e	pr. Kl.	
16	d	17. Kl.					

THE KALENDAR

SEPTEMBER HATH XXX DAYS							
1	f	Kalend	Giles Abbot and Conf.	16	g	16. Kl.	
2	g	4. No.		17	A	15. Kl.	Lambert B. and M.
3	A	3. No.		18	b	14. Kl.	
4	b	pr. No.		19	c	13. Kl.	
5	c	Nonæ		20	d	12. Kl.	Fast
6	d	8. Id.		21	e	11. Kl.	S. Mat. Ap. Evang. and M.
7	e	7. Id.	Evurcius B. of Orleans	22	f	10. Kl.	
8	f	6. Id.	Nativ. of the Bl. Virg. Mary	23	g	9. Kl.	
9	g	5. Id.		24	A	8. Kl.	
10	A	4. Id.		25	b	7. Kl.	
11	b	3. Id.		26	c	6. Kl.	S. Cypr. Ar. B. of Carth. and M.
12	c	pr. Id.		27	d	5. Kl.	
13	d	Idus		28	e	4. Kl.	
14	e	18. Kl. Octb.	Holy Cross Day	29	f	3. Kl.	S. Mich. and all Angels
15	f	17 Kl.		30	g	pr. Kl.	S. Jerome Pr. Conf. and Doct.

THE KALENDAR

OCTOBER HATH XXXI DAYS

1	A	Kalend	Remigius B. of Rheims	17	c	16. Kl.	Etheldrede Virg.
2	b	6. No.		18	d	15. Kl.	S. Luke Evang.
3	c	5. No.		19	e	14. Kl.	
4	d	4. No.		20	f	13. Kl.	
5	e	3. No.		21	g	12. Kl.	
6	f	pr. No.	Faith Virg. and M.	22	A	11. Kl.	
7	g	Nonæ		23	b	10. Kl.	
8	A	8. Id.		24	c	9. Kl.	
9	b	7. Id.	S. Denys Areop. B. and M.	25	d	8. Kl.	Crispin Mart.
10	c	6. Id.		26	e	7. Kl.	
11	d	5. Id.		27	f	6. Kl.	Fast
12	e	4. Id.		28	g	5. Kl.	S. Sim. and S. Jud. Ap. and M.
13	f	3. Id.	Transl. of K. Edward Conf.	29	A	4. Kl.	
14	g	pr. Id.		30	b	3. Kl.	
15	A	Idus		31	c	pr. Kl.	Fast
16	b	17. Kl. Nov.					

THE KALENDAR

NOVEMBER HATH XXX DAYS

1	d	Kalend	All Saints' Day	16	e	16. Kl.	
2	e	4. No.		17	f	15. Kl.	Hugh B. of Lincoln
3	f	3. No.		18	g	14. Kl.	
4	g	pr. No.		19	A	13. Kl.	
5	A	Nonæ		20	b	12. Kl.	Edmund K. and M.
6	b	8. Id.	Leonard Confess.	21	c	11. Kl.	
7	c	7. Id.		22	d	10. Kl.	Cecilia Virg. and M.
8	d	6. Id.		23	e	9. Kl.	S. Clemt. 1 B. of Rom. and M.
9	e	5. Id.		24	f	8. Kl.	
10	f	4. Id.		25	g	7. Kl.	Catherine Virg. and M.
11	g	3. Id.	S. Martin B. and Conf.	26	A	6. Kl.	
12	A	pr. Id.		27	b	5. Kl.	
13	b	Idus.	Britius Bishop	28	c	4. Kl.	
14	c	18. Kl. Dec.		29	d	3. Kl.	Fast
15	d	17. Kl.	Machutus B.	30	e	pr. Kl.	S. Andr. Apost. and M.

THE KALENDAR

DECEMBER HATH XXXI DAYS

1	f	Kalend		17	A	16. Kl.	
2	g	4. No.		18	b	15. Kl.	
3	A	3. No.		19	c	14. Kl.	
4	b	pr. No.		20	d	13. Kl.	Fast
5	c	Nonæ		21	e	12. Kl.	S. Thomas Apost. and M.
6	d	8. Id.	Nicholas B. of Myra in Lycia	22	f	11. Kl.	
7	e	7. Id.		23	g	10. Kl.	
8	f	6. Id.	Concep. of the Bl. V. Mary	24	A	9. Kl.	Fast
9	g	5. Id.		25	b	8. Kl.	Christmas Day
10	A	4. Id.		26	c	7. Kl.	S. Steph. the first Mart.
11	b	3. Id.		27	d	6. Kl.	S. John Apost. and Evang.
12	c	pr. Id.		28	e	5. Kl.	Innocents Day.
13	d	Idus.	Lucy Virg. and M.	29	f	4. Kl.	
14	e	19. Kl. Jan.		30	g	3. Kl.	
15	f	18. Kl.		31	A	pr. Kl.	Silvester B. of Rome
16	g	17. Kl.	O Sapientia				

A TABLE

TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL ON THE SAME DAY

(Drawn up by the Committee of Convocation appointed to revise the Rubrics, 1879).

WHEN two feasts or Holy-days happen to fall upon the same day, then shall be said the whole service proper to the day placed in the left-hand column of the following table; and wheresoever in the service the collect for the day is appointed to be said, then shall immediately follow the collect for the day placed in the right-hand column:—

1 Sunday in Advent.	S. Andrew.
4 Sunday in Advent.	S. Thomas.
S. Stephen, S. John, Innocents' Day.	1 Sunday after Christmas.
Circumcision.	
Epiphany.	2 Sunday after Christmas.
Conversion of S. Paul.	3 Sunday after the Epiphany.
Purification.	4 Sunday after the Epiphany, Septuagesima, Sexagesima, and Quinquagesima Sundays.
Septuagesima and Sexagesima Sundays.	Conversion of S. Paul.
Sexagesima and Quinquagesima Sundays, Ash-Wednesday, Sundays in Lent.	S. Matthias.
Annunciation.	3, 4, 5 Sundays in Lent.
Sunday next before Easter, Monday before Easter to Easter Even, inclusive.	Annunciation.
Easter Day, Monday and Tuesday in Easter Week.	Annunciation. S. Mark.
1 Sunday after Easter.	S. Mark, S. Philip and S. James.
S. Mark, S. Philip and S. James.	2, 3, 4, 5 Sundays after Easter.
Ascension Day.	S. Philip and S. James.
Whitsun Day, Whitsun Monday and Tuesday, Trinity Sunday.	S. Barnabas.
S. Barnabas and all other Holy-days till All Saints' Day, inclusive.	Sundays after Trinity.

RUBRICS AND CANONS EXPLANATORY

WITH THE EXHORTATIONS, HERE PRINTED FOR CONVENIENCE ACCORDING TO THE ORDER IN WHICH THEY OCCUR

THE PRESCRIPT FORM

ALL Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof. (From Canon 14.)

In public prayer and administration of the Sacraments, I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority. (From Canon 36.)

THE ORNAMENTS, ETC.

The Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edw. VI. (Rubrics before Divine Service.)

THE HOLY TABLE

'The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.' (Rubric on page 177.)

WHEREAS we have no doubt but that in all Churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the holy Communion, we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of Divine Service, with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table . . . and that the Ten Commandments be set up on the East end of every Church and Chapel, where the people may best see and read the same. . . . All these to be done at the charge of the parish. (From Canon 82.)

REVERENCE

IN the time of Divine Service, and of every part thereof, all due reverence is to be used; for it is according to the Apostle's rule, 'Let all things be done decently and according to order'; answerably to which decency and order, we judge these

our directions following: No man shall cover his head in the Church or Chapel in the time of Divine Service, except he have some infirmity; in which case let him wear a night-cap or coif. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer: and likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed. . . . None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers as are appointed in the Book of Common Prayer; neither shall they disturb the Service or Sermon by walking or talking, or any other way; nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause. (From Canon 18.)

The Churchwardens or Questmen . . . shall see that in every meeting of the congregation peace be well kept; and that all persons excommunicated, and so denounced, be kept out of the Church. (From Canon 85.)

No Minister shall preach, or administer the holy Communion, in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament. (From Canon 71.)

THE COMMUNICANTS

'And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one.' (Rubric on page 199.)

IN every Parish Church, and Chapel, where Sacraments are to be administered within this realm, the holy Communion shall be administered by the Parson, Vicar, or Minister, so often and at such times as every parishioner may communicate at the least thrice in the year (whereof the feast of Easter to be one), according as they are appointed in the Book of Common Prayer. Provided, That every Minister, as oft as he administereth the Communion, shall first receive that Sacrament himself. Furthermore, no Bread or Wine newly brought shall be used; but first the words of Institution shall be rehearsed, when the said Bread and Wine be present upon the Communion-table. Likewise, the Minister shall deliver both the Bread and the Wine to every Communicant severally. (Canon 21.)

All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days . . . in oftentimes

receiving the Communion of the body and blood of Christ. (From Canon 13.)

It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion. (Rubric after the Ministration of Baptism to such as are of riper years.)

It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage. (Rubric after the Solemnization of Matrimony.)

The woman that cometh to give her thanks must offer accustomed offerings; and, if there be a Communion, it is convenient that she receive the holy Communion. (Rubric after the Churching of Women.)

'So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.' (Rubric on page 177.)

And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed. (Rubric after the Order of Confirmation.)

'And if any of those be an open and notorious evil liver. . . . The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign.' (Rubric on page 177.)

No Minister shall in any wise admit to the receiving of the holy Communion any of his cure or flock, which be openly known to live in sin notorious without repentance; nor any who have maliciously and openly contended with their neighbours, until they shall be reconciled. (From Canon 26.)

No Minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension; nor, under the like pain, to any that refuse to be present at Public Prayers according to the Orders of the Church of England; nor to any that are common and notorious depravers of the Book of Common Prayer and Administration of the Sacraments. (From Canon 27.)

THE TABLES

FROM THE CREED TO THE OFFERTORY

'Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed.' (Rubric on page 182.)

A Table of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the year.

The days of the Feast of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. Paul.
- The Purification of the Blessed Virgin.
- Saint Matthias the Apostle.
- The Annunciation of the Blessed Virgin.
- S. Mark the Evangelist.
- S. Philip and S. Jacob the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. Barnabas.
- The Nativity of S. John Baptist.
- S. Peter the Apostle.

The days of the Feast of

- S. James the Apostle.
- S. Bartholomew the Apostle.
- S. Matthew the Apostle.
- S. Michael and All Angels.
- S. Luke the Evangelist.
- S. Simon and S. Jude the Apostles.
- All Saints.
- S. Andrew the Apostle.
- S. Thomas the Apostle.
- The Nativity of our Lord.
- S. Stephen the Martyr.
- S. John the Evangelist.
- The Holy Innocents.
- Monday and Tuesday in Easter week.
- Monday and Tuesday in Whitsun week.

A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the Year.

The Eves or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin Mary.
- The Annunciation of the Blessed Virgin.
- Easter Day.
- Ascension Day.
- Pentecost.
- S. Matthias.

The Eves or Vigils before

- S. John Baptist.
- S. Peter.
- S. James.
- S. Bartholomew.
- S. Matthew.
- S. Simon and S. Jude.
- S. Andrew.
- S. Thomas.
- All Saints.

Note, that if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

RUBRICS AND CANONS

Days of Fasting or Abstinence.

1. The forty days of Lent.

2. The Ember Days at the four seasons; being the

Wednesday, Friday, and Saturday after	the first Sunday in Lent.	
	the Feast of Pentecost.	
	Septemb. 14.	
	Decemb. 13.	

3. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

4. All the Fridays in the year; except Christmas Day.

A Solemn Day for which a Particular Service is appointed.

The Twenty-second day of January, being the day on which his Majesty began his happy reign.

Every Parson, Vicar, or Curate, shall in his several charge declare to the people every Sunday, at the time appointed in the Communion-Book, whether there be any Holy-days or Fasting-days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it. (Canon 64.)

'And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published.' (The Rubric continued.)

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the sentences of the Offertory; the Curate saying after the accustomed manner,

I PUBLISH the Banns of Marriage between M. of —— and N. of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish. (Rubric before the Solemnization of Matrimony.)

'And Briefs, Citations, and Excommunications read.' (The Rubric continued.)

All Ordinaries shall, in their several jurisdictions, carefully see and give order that . . . those also (especially

THE BIDDING PRAYER

of the better sort and condition) who for notorious contumacy, or other notable crimes, stand lawfully excommunicate, (unless within three months immediately after the said sentence of Excommunication pronounced against them, they reform themselves, and obtain the benefit of absolution) be, every six months ensuing, as well in the Parish Church as in the Cathedral Church of the diocese in which they remain, by the Minister openly in time of Divine Service upon some Sunday, denounced and declared excommunicate. (From Canon 65.)

'Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.' (Rubric on page 182.)

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may:

YE shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland: And herein I require you most especially to pray for the King's most excellent majesty, our Sovereign Lord James, King of England, Scotland, France, and Ireland, Defender of the Faith, and supreme Governour in these his realms and all other his dominions and countries, over all persons in all causes as well ecclesiastical as temporal: Ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue: Ye shall also pray for the Ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops as other Pastors and Curates: Ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God and the edifying and well governing of his people, remembering the account that they must make: Also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be partakers with them of the glorious resurrection in the life everlasting.

Always concluding with the Lord's Prayer. (Canon 55.)

The Churchwardens or Questmen, at the common charge of the Parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place; if any question do arise, and to be there seemly kept for the preaching of God's word. (Canon 83.)

THE EXHORTATIONS

¶ When the Minister giveth warning for the celebration of the holy Communion, which he shall always do upon the Sunday, or some Holy-day, immediately preceding, after the Sermon or Homily ended, he shall read this exhortation following.

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness for your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but

requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this exhortation.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

THE COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR

¶ NOTE, That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

THE FIRST SUNDAY IN ADVENT

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

FIRST SUNDAY IN ADVENT

The Epistle. Rom. xiii. 8.

OWE no man any thing, but tò love one another: for he that loveth another hath fulfílled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehendèd in this saying: namely, Thou shalt love thy neighbour ás thyself. Love worketh no ill tò his neighbour: therefore love is the fulfílling of the law. And that, knowing the time, that now it is high time to àwake out of sleep: for now is our salvation nearer than whén we believed. The night is far spent, thè day is at hand: let us therefore cast off the works of darkness, and let us put on the ármour of light. Let us walk honestly às in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strífe and envying. But put ye on thè Lord Jesus Christ: and make not provision for the flesh, to fulfíl the lusts thereof.

The Gospel. S. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto thè mount of Olives: then sent Jesus two disciples, saying unto thèm. Go into the village over against you, and straightway ye shall find an ass tied, and à colt with her: loose them, and bring them unto mè. And if any man say ought untò you, ye shall say: The Lord hath need of thèm. And straightway he will send thèm. All this was done, that it might be fulfilled which was spoken by thè Prophet, saying: Tell ye

the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an àss. And the disciples went, and did as Jesùs commanded them: and brought the ass, and the colt, and put on them their clothes, and they set him thereòn. And a very great multitude spread theìr garments in the way: others cut down branches from the trees, and strawed them in the wày. And the multitudes that went before, and that followèd, cried, saying: Hosanna to the Son of David, Blessed is he that cometh in the Name of the Lord, Hosanna in the hìghest. And when he was come into Jerusalem all the city wàs moved, saying: Whô is this? And thè multitude said: This is Jesus the Prophet of Nazareth of Gàlilee. And Jesus went intò the temple of God: and cast out all them that sold and bought in the tèmple. And overthrew the tables of the money-changers, and the seats of them that sold doves, ànd said unto them: It is written, My house shall be called the house of pràyer. But ye have máde it a den of thieves.

THE SECOND SUNDAY IN ADVENT

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

SECOND SUNDAY IN ADVENT

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were writtèn for our learning: that we through patience, and comfort of the Scríptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, accordìng to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lórd Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glóry of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made ùnto the fathers: and that the Gentiles might glorify God fór his mercy. As it is written, For this cause I will confess to thee àmong the Gentiles: and sing untó thy Name. And again he saith, Rejoice, ye Gentiles, wíth his people. And again, Praise the Lord, áll ye Gentiles: and laud him, áll ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign ovèr the Gentiles: in him shall the Géntiles trust. Now the God of hope fill you with all joy àndpeace in believing: that ye may abound in hope, through thè pówer of the Holy Ghost.

The Gospel. S. Luke xxi. 25.

AND there shall be signs in the sun, and in thè moon, and in the stars: and upon the earth distress of nations, with perplexity, the sea and the waves roàring. Men's hearts failing them for fear, and for looking after those things which àre coming on the earth: for

the powers of heaven shall be shàken. And then shall they see the Son of Man comìng in a cloud: with power and great glòry. And when these things begin to come to pass, then look up, ànd lift up your heads: for your redemption draweth nìgh. And he spake tò them a parable: Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hànd. So likewise ye, when ye seè these things come to pass: know ye that the Kingdom of God is nigh at hànd. Verily Ì say unto you: This generation shall not pass away, till all be fulfìlled. Heaven ànd earth shall pass away; but my wórds shall not pass away.

THE THIRD SUNDAY IN ADVENT

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the minìsters of Christ: and stewards of the mýsteries

of God. Moreover, it is required in stewards, that a man bé found faithful. But with me it is a very small thing that I should be judged of you, or òf man's judgement: yea, I judge nót mine own self. For I know nothing by myself, yet am I not herebỳ justified: but he that judgeth me ís the Lord. Therefore judge nothing before the time, ùntil the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the cóunsels of the hearts. And then shall évery man have praise of God.

The Gospel. S. Matth. xi. 2.

NOW when John had heard in the prison thè works of Christ: he sent two of his disciples, and said unto hìm. Ârt thou he that should come, or do we look for another? Jesus answered ànd said unto them: Go and shew John again those things which ye do hear and seè. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospèl preached to them: and blessed is he whosoever shall not be offended in mè. And as thèy departed: Jesus began to say unto the multitudes concerning Jòhn. Whât went ye out into the wilderness to see? Â reed shaken with the wind? Bût what went ye out for to see? Â man clothed in soft raiment? Behold, they thàt wear soft clothing: are in kings' hoùses. Bût what went ye out for to see? Â prophet? Yea, I say unto you, and more than a pròphet. For this is he òf whom it is written: Behold, I send my messenger before thy face, which shall prèpáre thy way before thee.

THE FOURTH SUNDAY IN ADVENT

The Collect.

LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, and agáin, I say, Rejoice. Let your moderation be knówn unto all men. The Lord is at hand; be carefùl for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made knówn unto God. And the peace of God, which passèth all understanding: shall keep your hearts ànd mínds through Christ Jesus.

The Gospel. S. John i. 19.

THIS is thè record of John: when the Jews sent Priests and Levites from Jerusalem to ask hìm. Whô art thou? And he confessed, and denied not, bùt confessed: I am not the Chrìst. And they asked hìm. Whât then, art thou Elias? And he saith, I am nòt. Ârt thou that Prophet? And he answered, Nò. Then said thèy unto hìm: Whô art thou? that we may give an answer to them that sent ùs. Whât sayest thou of

thyself? He said. I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees: and they asked him, and said unto him. Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying: I baptize with water. But there standeth one among you: whom ye know not. He it is who coming after me is preferred before me: whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, commonly called CHRISTMAS DAY

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets: hath in these last days spoken unto us by his Son. Whom he hath

appointèd heir of all things: by whom also he máde the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by thè word of his power: when he had by himself purged our sins, sat down on the right hand of the Májesty on high. Being made so much bettèr than the angels: as he hath by inheritance, obtained a more éxcellent name than they. Fôr unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? Ând again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into thè world, he saith: And let all the angels of God wórship him. And of the angels he saith, Who maketh hìs angels spirits: and his ministers a fláme of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptrè of thy kingdom: Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness abóve thy fellows. And, Thou, Lord, in the beginning hast laid the foundatiòn of the earth: and the heavens are the wórks of thine hands. They shall perish, but thóu remainest. And they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shàll be changed: but thou art thè sáme, and thy years shall not fail.

The Gospel. S. John i. 1.

IN the beginning was the Word, and thè Word was with God: and the Word was Gòd. The same was in the beginning with Gòd. All things wère made by him: and without him was

not any thing made that was màde. In him was life, and the life was thè light of men: and the light shineth in darkness, and the darkness comprehended it nòt. There was a man sent fròm God, whose name was John: the same came for a witness, to bear witness of the light, that all men through him might beliève. He was not that light, but was sent to beàr witness of that light: That was the true light, which lighteth every man that cometh into the wòrld. He was in the world, and the world wàs made by him: and the world knew him nòt. He came ùnto his own: and his own received him nòt. But as many as received him, to them gave he power to bècome the sons of God: even to them that believe on his Nàme. Which were born, not of blood, nor of the will of the flesh, nor of thè will of man: but of Gòd. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begottèn of the Father: fúll of grace and truth.

SAINT STEPHEN'S DAY

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of

God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-Year's Eve.

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastlỳ into heaven: and saw the glory of God, and Jesus standing on the ríght hand of God. And said, Behold, I see thè heavens opened: and the Son of Man standing on the ríght hand of God. Then they cried out with a loud voice, ànd stopped their ears: and ran upon him with one accord, and cast him out of the cíty, and stoned him. And the witnesses làid down their clothes: at a young man's feet, whose náme was Saul. And they stoned Stephen, calling upòn God, and saying: Lord Jesus, recéive my spirit. And he kneeled down, and crièd with a loud voice: Lord, lay not this sìn to their charge. And when he had said thís, he fell asleep.

The Gospel. S. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, ànd wise men, and scribes: and some of them ye shall kill and crùcify. And some of them shall ye scourge ìn your synagogues: and persecute them from city to cìty. That upon you may come all the righteous blood shed ùpon the earth: from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the àltar. Verily I say unto you: All these things shall come upon this generàtion. O Jerusalem, Jerusalem, thou that killèst the prophets:

and stonest them which are sent unto theè. How often would I have gathered thy children together, even as a hen gathereth her chickèns under her wings: and ye would nòt! Behold, your house is left unto you dèsolate. For Ì say unto you: Ye shall not see me henceforth, till ye shall sày. Blessed is he that cómeth in the Name of the Lord.

SAINT JOHN THE EVANGELIST'S DAY

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handlèd of the word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manìfested unto us:) that which we have seen and heard declare wè unto you: that ye also may have féllowship with us. And truly our fellowship is with the Father, and with hìs Son Jesus Christ: and these things write we unto you, that your jóy may be full. This then is the message which we have heard of him, and dèclare unto you: That God is light, and in him is no dárkness at all. If we

say that we have fellowship with him, ànd walk in darkness: we lie, and dó not the truth. But if we walk in the light, às he is in the light: we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth ús from all sin. If we say thàt we have no sin: we deceive ourselves, and the trúth is not in us. If we còndfess our sins: he is faithful and just to forgive us our sins, and to cleanse us from áll unrighteousness. If we say that wè have not sinned: we make him a liar, and his wórd is not in us.

The Gospel. S. John xxi. 19.

JESUS said ùnto Peter: Follow mè. Then Peter, turning about, seeth the disciple whom Jesùs loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth theè. Peter seeing hìm saith to Jesus: Lôrd, and what shall this man do? Jesùs saith unto him: Îf I will that he tarry till I come, what is that to thee? Follow thou mè. Then went this saying abroad àmong the brethren: that that disciple should not dìe. Yet Jesus said not unto him, Hè shall not die: but, If I will that he tarry till I come, what is that to theè. This is the disciple which testifieth of these things, ànd wrote these things: and we know that his testimony is trùe. And there are also many other things which Jesus did, the which if they should be writtèn every one: I suppose, that even the world itself could not contaín the books that should be written.

THE INNOCENTS' DAY

The Collect.

ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on thè mount Sion: and with him an hundred forty and four thousand, having his Father's Name written ín their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice òf a great thunder: and I heard the voice of harpers hárping with their harps. And they sung as ìt were a new song: before the throne, and before the four béasts, and the elders. And no man còuld learn that song: but the hundred and forty and four thousand, which were redéemed from the earth. These are they which were not defilèd with women: for théy are virgins. These are they whìch follow the Lamb: whithersoéver he goeth. These were redeemèd from among men: being the first-fruits unto Gód, and to the Lamb. And in thèir mouth was found no guile: for they are without fáult before the throne of God.

THE SUNDAY AFTER CHRISTMAS

The Gospel. S. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, sàying. Arise, and take the young child, and his mother, ànd flee into Egypt: and be thou there until I bring thee wòrd. For Herod wìll seek the young child: to destroy hìm. When he arose, he took the young child and his mother by night, and departèd into Egypt: and was there until the death of Hèrod. That it might be fulfilled which was spoken of the Lord by thè prophet, saying: Out of Egypt have I called my Sòn. Then Herod, when he saw that he was mockèd of the wise men: was exceeding wròth. And sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two yeàrs old and under: according to the time which he had diligently inquired of the wise mèn. Then was fulfilled that which was spoken by Jeremy thè prophet saying: In Rama was there a voice heard, lamentation, and weeping, and great moùrning, Rachel weepìng for her children: and would not be comforted, becaúse they are not.

THE SUNDAY AFTER CHRISTMAS DAY

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus

Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though hè be lord of all: but is under tutors and governors, until the time appointed óf the father. Even so we, whèn we were children: were in bondage under the élements of the world. But when the fulnèss of the time was come: God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adóption of sons. And bècause ye are sons: God hath sent forth the Spirit of his Son into your hearts, crying, Ábba, Father. Wherefore thou art no more à servant, but a son: and if a son, then àn héir of God through Christ.

The Gospel. S. Matth. i. 18.

THE birth of Jesus Christ was on this wìse. When as his mother Mary was èspoused to Joseph: before they came together she was found with child of the Holy Ghòst. Then Joseph her husband, being a just man, and not willing to make her à publick example: was minded to put her away prìvily. But while hè thought on these things: behold, the angel of the Lord appeared unto him in a dream, sàying. Joseph thou son of David, fear not to take untò thee Mary thy wife: for that which is conceived in her is of the Holy Ghòst. And she shall bring forth a Son, and thou shalt call hìs name JESUS: for he shall save his people from their

sìns. (Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, sàying. Behold, a Virgin shall be with child, and shàll bring forth a Son: and they shall call his name Emmanuel, which being interpreted is, God with ùs.) Then Joseph, being raised from sleep, did as the angel of thè Lord had bidden him: and took unto him his wìfe. And knew her not till she had brought fòrth her first-born son: and he cálled his name JESUS.

THE CIRCUMCISION OF CHRIST

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will nót impute sin. Cômeth this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abrahám for righteousness. Hôw was it then reckoned? whên he was in circumcision, or in uncircumcision? Not in circumcision, but in uncìrcumcision: and he received the sign of cir-

cumcision, a seal of the righteousness of the faith which he had yet being uncírcumcised. That he might be the father of all them that believe, though they be nòt circumcised: that righteousness might be imputed untó them also. And the father of circumcision to them who are not of the circùmcision only: but also walk in the steps of that faith of our father Abraham, which he had being yet uncírcumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law: but through the ríghteousness of faith. For if they which are of thè law be heirs: faith is made void, and thè prómise made of none effect.

The Gospel. S. Luke ii. 15.

AND it came to pass, as the angels were gone away fròm them into heaven: the shepherds said one to anòther. Let us now go evèn unto Bethlehem: and see this thing which is come to pass, which the Lord hath made known unto ùs. And they came with haste, and found Marỳ and Joseph: and the babe lying in a mànger. And when they had seen it, they made known abroad the saying which was told them concerning this chìld. And all they that heard it wondered at those things which were told thèm by the shepherds: but Mary kept all these things, and pondered them in her heàrt. And the shepherds returned, glorifying and praising God for all the things thàt they had heard and seen: as it was told unto thèm. And when eight days were accomplished for the circumcisìng of the child: his name was called JÈSUS. Which was sò named of the angel: befóre he

was conceived in the womb.

¶ The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

THE EPIPHANY

Or the Manifestation of Christ to the Gentiles.

The Collect.

GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is givèn me to you-ward: How that by revelation he made known unto mé the mystery. As I wrote àfore in few words: whereby, when ye read, ye may understand my knowledge in the mýstery of Christ. Which in other ages was not made known untò the sons of men: as it is now revealed unto his holy Apostles and Prophets bý the Spirit. That the Gentiles should be fellow-heirs, and of thè same body: and partakers of his promise in Christ, bý the Gospel. Whereof I wàs made a minister: according to the gift of the grace of God given unto me by the effectual wórking of his power.

Unto me, who am less than the least of all saints, ìs this grace given: that I should preach among the Gentiles the unsearchable ríches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath beèn hid in God: who created all things by Jésus Christ. To the intent, that now unto the principalities and powers ìn heavenly places: might be known by the Church the manifold wísdom of God. According to the eternal purpose which he purposed in Christ Jésus our Lord. In whom we have boldness and access with cónfidence by the faith of him.

The Gospel. S. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days òf Herod the king: behold, there came wise men from the east to Jerusalem, sàying. Whêre is he that is born King of the Jews? For we have seen hìs star in the east: and are come to worship hìm. When Herod the king hàd heard these things: he was troubled, and all Jerusalem with hìm. And when he had gathered all the chief priests and scribes of thè people together: he demanded of them, where Christ should be bòrn. And they said unto hìm. In Bethlehèm of Judæa: for thus it is written by the pròphet. And thou, Bethlehem, in the land of Juda, art not the least among thè princes of Juda: for out of thee shall come a Governor that shall rule my people Ìsrael. Then Herod, when he had privily callèd the wise men: inquired of them diligently what time the star appeàred. And he sent them to Bethlehem,

and saìd. Go, and search diligentlỳ for the young child: and when ye have found him, bring me word again, that I may come and worship him àlso. When they had heard thè king, they departed: and lo, the star which they saw in the east went before them, till it came and stood over where the young child wàs. When thèy saw the star: they rejoiced with exceeding great jòy. And when they wère come into the house: they saw the young child with Mary his mother, and fell down and worshipped hìm. And when they had opèned their treasures: they presented unto him gifts, gold, and frankincense, and mỳrrh. And being warned of God in a dream that they should not rèturn to Herod: they departed into their own coúntry another way.

THE FIRST SUNDAY AFTER THE EPIPHANY

The Collect.

LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by thè mercies of God: that ye present your bodies a living sacrifice, holy, acceptable unto God, which

is your reasonáble service. And be not conformèd to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and pérfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highlỳ than he ought to think: but to think soberly, according as God hath dealt to every man the meásure of faith. For as we have many members in one body, and all members have not thè same office: so we, being many, are one body in Christ, and every one mémbers one of another.

The Gospel. S. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the pàssover. And when he wàs twelve years old: they went up to Jerusalem, after the custom of the feàst. And when they had fulfilled the days, às they returned: the child Jesus tarried behind in Jerùsalem. And Joseph and his mother knew not of ìt. But they, supposing him to have been in the company, went à day's journey: and they sought him among their kinsfolk and acquaìntance. And when thèy found him not: they turned back again to Jerusalem, seeking hìm. And it came to pass, that after three days they found him in the temple, sitting in thè midst of the doctors: both hearing them, and asking them quèstions. And all that heard him were astonished at his understanding and ànswers. And when they saw him, thèy were amazed: and his mother said unto hìm. Sôn, why hast thou thus dealt with us? Behold, thy father and I have sought thee

sòrrowing. And he said unto thèm. Hôw is it that ye sought me? Wîst ye not that I must be about my Father's business? And they understood not the saying which he spake unto thèm. And he went down with them, and came to Nazareth, and wàs subject unto them: but his mother kept all these sayings in her heàrt. And Jesus increased ìn wisdom, and stature: and in fávour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that ìs given to us: whether prophecy, let us prophesy according to the propórtion of faith. Or ministry, let us wait ón our ministering. Or he that teácheth, on teaching. Or he that exhorteth, on éxhortation. He that giveth, let him do it wíth simplicity. He that ruléth, with diligence. He that sheweth mercý, with cheerfulness. Let love be without dissímulation. Abhor that whìch is evil: cleave to thát which is good. Be kindly affectioned one to another wìth brotherly love: in honour preferring óne another. Not slothfùl in business: fervént in spirit. Serving the Lord, rejoícing in hope. Patient ìn tribula-

tion: continuing ínstant in prayer. Distributing to the nècessity of saints: given to hóspitality. Bless them whìch persecute you: bléss, and curse not. Rejoice wìth them that do rejoice: and weép with them that weep. Be of the same mind one tòwards another: mind not high things, but condèscénd to men of low estate.

The Gospel. S. John ii. 1.

AND the third day there was a marriage in Canà of Galilee: and the mother of Jesus was thère. And both Jesus was called, and his disciples, to the màrriage. And when thèy wanted wine: the mother of Jesus saith unto hìm. They have no wìne. Jesus saith unto hèr. Wôman, what have I to do with thee? Mine hour is not yet còme. His mother saith ùnto the servants: Whatsoever he saith unto you, do ìt. And there were set there six water-pots of stone, after the manner of the purìfying of the Jews: containing two or three firkins apièce. Jesùs saith unto them: Fill the water-pots with wàter. And they filled them up to the brìm. And hè saith unto them: Draw out now, and bear unto the governor of the feàst. And they bare ìt. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants whìch drew the water knew:) the governor of the feast called the bridegroom, and saith unto hìm. Every man at the beginning doth set forth good wine, and when men have well drunk, thèn that which is worse: but thou hast kept the good wine until nòw. This beginning of miracles did Jesus in Canà of Galilee: and manifested forth his glory, and his dìscíples believed on him.

THE THIRD SUNDAY AFTER THE EPIPHANY

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in yoùr own conceits: recompense to no man évil for evil. Provide things honest in the síght of all men. If it be possible, as much às lieth in you: live peaceablý with all men. Dearly beloved, àvenge not yourselves: but rather give pláce unto wrath. For ìt is written: Vengeance is mine, I will repáy, saith the Lord. Therefore, if thine enemỳ hunger, feed him: if he thirst, gíve him drink. For in so doing thou shalt heap coals of fíre on his head. Be not ovèrcome of evil: but ovèrcóme evil with good.

The Gospel. S. Matth. viii. 1.

WHEN he was come down fròm the mountain: great multitudes followed hìm. And behold, there came a leper and worshìpped him, saying: Lord, if thou wilt, thou canst make me cleàn. And Jesus put forth his hand, and touchèd him, saying: I will, be thou cleàn. And immediately his leprosy was cleànsed. And Jesùs saith unto him: See thou tell no man, but go thy wày. Shew thyself to the priest, and offer the gift thàt Moses commanded: for a testimony unto thèm. And when Jesus was entered intò Capernaum: there came unto him a centurion beseeching him, and sàying.

FOURTH SUNDAY AFTER EPIPHANY

Lord, my servant lieth at home sick òf the palsy: grievously tormènted. And Jesùs saith unto him: I will come and heal hìm. The centurion answered and saìd. Lord, I am not worthy that thou shouldèst come under my roof: but speak the word only, and my servant shall be heàled. For I am a man undèr authority: having soldiers under mè. And I say unto this man, Go, and he goeth, and to anothèr, Come, and he cometh: and to my servant, Do this, and he doeth ìt. When Jesus heard it, he marvelled, and said tò them that followed: Verily I say unto you, I have not found so great faith, no not in Ìsrael. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in thè kingdom of heaven: but the children of the kingdom shall be cast out into outer dàrkness. There shall be weeping and gnashing of teèth. And Jesus said untò the centurion: Go thy way, and as thou hast believed, so be it done unto theè. And his servant wàs heáled in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

FOURTH SUNDAY AFTER EPIPHANY

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the hígher powers. For there is no powèr but of God: the powers that be are ordaíned of God. Whosoever therefore rèsisteth the power: resisteth the órdinance of God. And they that resist shall receive to themsélves damnation. For rulers are not a terror to good works, but tó the evil. Wîlt thou then not be afraid of the power? Do that which is good, and thou shalt have praíse of the same. For he is the minister of Gód to thee for good. But if thou do that which ìs evil, be afraid: for he beareth nót the sword in vain. For he is thè minister of God: a revenger to execute wrath upon him that dóeth evil. Wherefore ye must needs be subject, not only for wrath, but also for cónscience sake. For for this cause pay yè tribute also: for they are God's ministers, attending continually upón this very thing. Render therefore tò all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, hónour to whom honour.

The Gospel. S. Matth. viii. 23.

AND when he was entèred into a ship: his disciples followed hìm. And behold, there arose a great tempest in the sea, insomuch that the ship was covèred with the waves: but he was asleèp. And his disciples came to him, and àwoke him, saying: Lord, save us, we pèrish. And he saith unto thèm. Whŷ are ye fearful, O ye of little faith? Then he arose, and rebuked thè winds and the sea: and there was a great càlm. But the men mar-

vèlled, saying: Whât manner of man is this? That even the winds and the sea obey hìm! And when he was come to the other side into the countrỳ of the Gergesenes: there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that wày. And behold, they crièd out, saying: Whât have we to do with thee, Jesus, thou Son of God? Ârt thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feèding. So the devils bèsought him, saying: If thou cast us out, suffer us to go away into the herd of swìne. And he said unto them, Gò. And when they were come out, they went intò the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the wàters. And they that kept them fled, and went their ways ìnto the city: and told every thing, and what was befallen to the possessed of the dèvils. And behold, the whole city came out tò meet Jesus: and when they saw him, they besought him, that he would dèpárt out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

FIFTH SUNDAY AFTER EPIPHANY

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meeknèss, long-suffering: forbearing one another, and forgiving one another, if any man have a quárrel against any. Even as Christ forgave you, so álso do ye. And above all these things pùt on charity: which is the bónd of perfectness. And let the peace òf God rule in your hearts: to the which also ye are called ín one body. And bé ye thankful. Let the word of Christ dwell in you richlỳ in all wisdom: teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your heárts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of thè Lord Jesus: giving thanks tò Gód and the Father by him.

The Gospel. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his fièld. But while men slept, his enemy came and sowèd tares among the wheat: and went his wày. But when the blade was sprung up, àand brought forth fruit: then appeared the tares àlso. So the servants of the householder came, àand said unto him: Sîr, didst not thou sow good seed in thy field? Frôm whence then hath it tares? He said unto thèm. An enemy hath done thìs. The servànts said unto him: Wîlt thou then that we go and gather them up? But he saìd. Nay; lest while ye gathèr up the tares: ye

root up also the wheat with thèm. Let both grow together ùntil the harvest: and in the time of harvest I will say to the reàpers. Gather ye together first the tares, and bind them in bundlès to burn them: but gather thè wheát into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY

The Collect.

GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 S. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be callèd the sons of God: therefore the world knoweth us not, because it knéw him not. Beloved, now àre we the sons of God: and it doth not yet appear whát we shall be. But we know, that, when he shall appear, we shàll be like him: for we shall seé him as he is. And every man that hath thìs hope in him: purifieth himself, even as hé is pure. Whosoever committeth sin transgressèth also the law: for sin is the transgréssion of the law. And

ye know that he was manifested to take àway our sins: and in hím is no sin. Whosoever abideth ìn him sinneth not: whosoever sinneth hath not seen him, neíther known him. Little children, let nó man deceive you. He that doeth righteoùsness is righteous: even as hé is righteous. He that committeth sin ìs of the devil: for the devil sinneth fróm the beginning. For this purpose the Son of God wàs manifested: that he might dèstróy the works of the devil.

The Gospel. S. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here ìs Christ, or There: believe it nòt. For there shall arise false Christs, and false prophets, and shall shew greàt signs and wonders: insomuch that (if it were possible) they shall deceive the very elèct. Behold, I have told you befòre. Wherefore, if they shall say unto you, Behold, he ìs in the desert: go not fòrth. Behold, he is in thè secret chambers: believe it nòt. For as the lightning cometh out of the east, and shineth evèn unto the west: so shall also the coming of the Son of Man bè. For wheresoever thè carcase is: there will the eagles be gathered togèther. Immediately after the tribulation of those days shall the sun be darkened, and the moon shàll not give her light: and the stars shall fall from heaven, and the powers of the heavens shall be shàken. And then shall appear the sign of the Son òf Man in heaven: and then shall all the tribes of the earth moùrn. And they shall see the Son of Man coming in thè clouds of heaven: with power and great glòry. And he shall

send his angels with a great sound òf a trumpet: and they shall gather together his elect from the four winds, from one end òf heáven to the other.

THE SUNDAY CALLED SEPTUAGESIMA

Or the Third Sunday before Lent.

The Collect.

LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNÔW ye not, that they which run in a race run all, but one receiveth the prize? So run that yé may obtain. And every man that striveth for the mastery is tempèrate in all things: now they do it to obtain a corruptible crown, but we an íncorruptible. I therefore so run, not às uncertainly: so fight I, not as one that beáteth the air. But I keep under my body, and bring it intò subjection: lest that by any means, when I have preached to others, I mỳsélf should be a cast-away.

The Gospel. S. Matth. xx. 1.

THE kingdom of heaven is like unto a man thàt is an householder: which went out early in the morning to hire labour-

ers into his vìneyard. And when he had agreed with the labourers for à penny a day: he sent them into his vìneyard. And he went out about the third hour, and saw others standing idlè in the market-place: and said unto thèm. Go ye alsò into the vineyard: and whatsoever is right I will give yoù. And they went their wày. Again he went out about thè sixth and ninth hour: and did lìkewise. And about the eleventh hour he went out, and found othèrs standing idle: and saith unto thèm. Whŷ stand ye here all the day idle? They say unto hìm. Because no man hath hired ùs. He saith unto thèm. Go ye also intò the vineyard: and whatsoever is right, that shall ye receìve. So when even was come, the lord of the vineyard saith ùnto his steward: Call the labourers, and give them their hire, beginning from the last unto the fìrst. And when they came that were hired about thè eleventh hour: they received every man a pènny. But when the first came, they supposed that they should have rèceived more: and they likewise received every man a pènny. And when they had received it, they murmured against the goodman of the house, sàying. These last hàve wrought but one hour: and thou hast made them equal unto us, which have borne the burden and heat of the dày. But he answered one òf them, and said: Friend, I do thee no wròng. Dîdst not thou agree with me for a penny? Take that thìne is, and go thy way: I will give unto this last even as unto theè. Iŝ it not lawful for me to do what I will with mine own? Iŝ thine eye evil, because I am good? So the last shall bè first, and the first last: for many bè cálled, but few chosen.

SEXAGESIMA SUNDAY

THE SUNDAY CALLED SEXAGESIMA

Or the Second Sunday before Lent.

The Collect.

LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing yé yourselves are wise. For ye suffer if a man bring you into bondage, if à man devour you: if a man take of you, if a man exalt himself, if a man smíte you on the face. I speak as concerning reproach, às though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I ám bold also. Âre they Hebrews? só am I. Âre they Israelites? só am I. Âre they the seed of Abraham? só am I. Âre they ministers of Christ? (I speak as a fool,) Í am more. In labours more abundant, in stripes àbove measure: in prisons more fréquent, in deaths oft. Of the Jews five times received I fortỳ stripes save one: thrice was I beáten with rods. Once was I stoned, thrice Ì suffered shipwreck: a night and a day I have beén in the deep. In journeyings often; in perils of waters, in perils of robbers, in perils bỳ mine own countrymen: in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils amóng false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in

cóld and nakedness. Besides those things that are without, that which cometh ùpon me daily: the care of áll the churches. Whô is weak, and I am not weak? Whô is offended, and I burn not? If I must needs glory, I will glory of the things which còncern mine infirmities: the God and Father of our Lord Jesus Christ, which is blessed for evermore, knóweth that I lie not.

The Gospel. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out òf every city: he spake by a pàrable. A sower went out to sow his seed, and as he sowed, some fell bỳ the wayside: and it was trodden down, and the fowls of the air devoured ìt. And some fell ùpon a rock: and as soon as it was sprung up, it withered away, because it lacked moìsture. And some fèll among thorns: and the thorns sprang up with it, and choked ìt. And othèr fell on good ground: and sprang up, and bare fruit an hundredfòld. And when he had said thèse things, he cried: He that hath ears to hear, let him heàr. And his disciples askèd him, saying: Whât might this parable be? And he saìd. Unto you it is given to know the mysteries of thè kingdom of God: but to others in pàrables. That seeing thèy might not see: and hearing they might not understànd. Now the parable is thìs. The seed is the Word of Gòd. Those by the way-side àre they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be sàved. They on the rock

are they, which, when they hear, receive thè word with joy: and these have no root, which for a while believe, and in time of temptation fall awày. And that which fell among thorns, are they, which, when they hàve heard, go forth: and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfèction. But that on the good ground, are they, which in an honest and good heart, having heard thè word, keep it: and bring forth fruít with patience.

THE SUNDAY CALLED QUINQUAGESIMA

Or the next Sunday before Lent.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, ànd have not charity: I am become as sounding brass, or a tínkling cymbal. And though I have the gift of prophecy, and understand all mysterìes, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all mỳ goods to

feed the poor: and though I give my body to be burned, and have not charity, it profitéth me nothing. Charity sufferèth long, and is kind; charity énvieth not. Charity vauntèth not itself: is not púffed up. Doth not behave ìtself unseemly: seeketh nót her own. Is not easìly provoked: thinkéth no evil. Rejoiceth not ìn iniquity: but rejoiceth ín the truth. Beareth all things, bèlieveth all things: hopeth all things, endúreth all things. Charity néver faileth. But whether there be prophecies, théy shall fail. Whether there be tongues, théy shall cease. Whether there be knowledge, it shall vánish away. For we know in part, and we prophèsy in part: but when that which is perfect is come, then that which is in part shall be dóne away. When I was a child, I spake as a child, I understood as a child, Ì thought as a child: but when I became a man, I put awáy childish things. For now we see through à glass darkly: but thén face to face. Now Ì know in part: but then shall I know even as álso I am known. And now abidèth faith, hope, charity: these three, but thè greátest of these is charity.

The Gospel. S. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto thèm. Behold, we go up tò Jerusalem: and all things that are written by the prophets concerning the Son of Man shall be accòmplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreatèd, and spitted on: and they shall scourge him, and put him to death, and the third day he shall

rise again. And they understood none of these things, and this saying was hid from them: neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying: Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more. Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying. What wilt thou that I should do unto thee? And he said. Lord, that I may receive my sight. And Jesus said unto him: Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, commonly called ASH WEDNESDAY

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

ASH WEDNESDAY

¶ This Collect is to be read every day in Lent after the Collect appointed for the Day.

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart: and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him? Even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation: assemble the elders, gather the children, and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar: and let them say. Spare thy people, O Lord, and give not thine heritage to reproach: that the heathen should rule over them. Wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men

to fast, but unto thy Father whìch is in secret: and thy Father, which seeth in secret, shall reward thee òpenly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves breàk through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steàl. For where your treasure is, there will yoùr heárt be also.

THE FIRST SUNDAY IN LENT

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers tògether with him: beseech you also, that ye receive not the gráce of God in vain. For he saith, I have heard thee in à time accepted: and in the day of salvation have I súccoured thee. Behold, now is the àccepted time: behold, now is the dáy of salvation. Giving no offence in any thing, that the ministrỳ be not blamed: but in all things approving ourselves as the mínisters of God. In much

patience, in afflictions, in necessities, in distresses, in stripes, ìn imprisonments: in tumults, in labours, in wátchings, in fastings. By pureness, by knowledge, by long-suffering, by kindness, by thè Holy Ghost: by love unfeigned, by the word of truth, by the pówer of God. By the armour of righteousness on the right hand ànd on the left: by honour and dishonour, by evil repórt and good report. As deceivers, ánd yet true. As unknown, ánd yet well known. As dying, ánd behold, we live. As chastened, ánd not killed. As sorrowful, yet álway rejoicing. As poor, yet máking many rich. As having nothing, ànd yét possessing all things.

The Gospel. S. Matth. iv. 1.

THEN was Jesus led up of the Spirit intò the wilderness: to be tempted of the dèvil. And when he had fasted fortỳ days and forty nights: he was afterward an-hùngred. And when the tempter came tò him, he said: If thou be the Son of God, command that these stones be made breàd. But he answèred and said: It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Gòd. Then the devil taketh him up into the holy city, and setteth him on a pinaclè of the temple: and saith unto hìm. If thou be the Son of God, càst thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stòne. Jesùs said unto him: It is written again, Thou shalt not tempt the Lord thy Gòd. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of

the world, and thè glory of them: and saith unto hìm. All these things wìll I give thee: if thou wilt fall down and worship mè. Then saith Jesus unto hìm. Get theè hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou sèrve. Then thè devil leaveth him: and behold, angels came àndmínistered unto him.

THE SECOND SUNDAY IN LENT

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, àndto please God: so ye would abound móre and more. For ye know what commandments we gave you bý the Lord Jesus. For this is thè will of God: even your sánctification. That ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctificatìon and honour: not in the lust of concupiscence, even as the Gentiles which knów not God. That no man go beyond and defraud his brother ìn any matter: because that the Lord is the avenger of all such, as we also have forewarned you, and téstified. For God hath not called us unto un-

cleanness, bùt unto holiness: he therefore that despiseth despiseth not man but God, who hath also given unto us hìs Hóly Spirit.

The Gospel. S. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sìdon. And behold, a woman of Canaan came out òf the same coasts: and cried unto him, sàying. Have mercy on me, O Lord, thoù Son of David: my daughter is grievously vexed with a dèvil. But he answered her not a wòrd. And his disciples came and bèsought him, saying: Send her away, for she crieth after ùs. But he answèred and said: I am not sent, but unto the lost sheep of the house of Ìsrael. Then came she and worshìpped him, saying: Lord, help mè. But he answèred and said: It is not meet to take the children's bread, and to cast it to dògs. And she saìd. Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' tàble. Then Jesus answered and said unto hèr. O womàn, great is thy faith: be it unto thee even as thou wìlt. And her daughter was made whóle from that very hour.

THE THIRD SUNDAY IN LENT

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THIRD SUNDAY IN LENT

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, às dear children: and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smélling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as bècometh saints: neither filthiness, nor foolish-talking, nor jesting, which are not convenient, but rather gíving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is àn idolater: hath any inheritance in the kingdom of Chríst, and of God. Let no man deceive yoù with vain words: for because of these things cometh the wrath of God upon the children of dísobedience. Be not ye therefore pàrtakers with them: for ye were sometimes darkness, but now are ye líght in the Lord. Walk as children of light, for the fruit of the Spirit is in all goodness, and righteoùsness, and truth: proving what is acceptable únto the Lord. And have no fellowship with the unfruitful works of darkness, but rathèr reprove them: for it is a shame even to speak of those things which are done of thém in secret. But all things that are reproved are made manìfest by the light: for whatsoever doth make mánifest is light. Wherefore he saith, Awake, thou that sleepest, and àrise from the dead: and Chríst shall give thee light.

The Gospel. S. Luke xi. 14.

JESUS was casting out a devil, and it was dùmb. And it came to pass, when the devil was gòne out, the

dumb spake: and the people wòndered. But some of them saìd. He casteth out devils through Beelzebub, the chief of the dèvils. And others, tempting him, sought of him à sign from heaven: but he, knowing their thoughts, said unto thèm. Every kingdom divided against itself is brought tò desolation: and a house divided against a house fàlleth. If Satan also be divided àgainst himself: hôw shall his kingdom stand? Because ye say, that I cast out devils through Beèlzebub. And if I by Beelzebùb cast out devils: bŷ whom do your sons cast them out? Therefore shall they be your jùdges. But if I with the finger òf God cast out devils: no doubt the kingdom of God is come upon yoù. When a strong man armed keepèth his palace: hìs goods are in peàce. But when a stronger than he shall come upon him, ànd overcome him: he taketh from him all his armour wherein he trusted, and divideth his spoìls. He that is not with mè is against me: and he that gathereth not with me scàttereth. When the unclean spirit is gone out of a man, he walketh through dry placès, seeking rest: and finding none, he saìth. I will return unto my house whence I came oùt. And when he cometh, he findeth it swept and gàrnished. Then goeth he and taketh to him seven other spirits mòre wicked than himself: and they enter in, and dwell thère. And the last state of that man is worse than the fìrst. And it came to pass, as hè spake these things: a certain woman of the company lift up her voice, and said unto hìm. Blessed is thè womb that bare thee: and the paps which thou hast sùcked. But he saìd. Yea rather, blessed are they thàt hear the word of God: ánd keep it.

THE FOURTH SUNDAY IN LENT

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire tò be under the law: dô ye not hear the law? For it is written, that Abràham had two sons: the one by a bond-maid, the other bý a free-woman. But he who was of the bond-woman wàs born after the flesh: but he of the free-woman wás by promise. Which things are an állegory. For these are thè two covenants: the one from the mount Sinai, which gendereth to bondage, whích is Agar. For this Agar is mount Sinaì in Arabia: and answereth to Jerusalem which now is, and is in bondage wíth her children. But Jerusalem which is àbove is free: which is the móther of us all. For it is written, Rejoice, thou barren that bearest not, break forth and cry, thoù that travailest not: for the desolate hath many more children than she which háth an husband. Now we, brethren, as Isaac was, are the chíldren of promise. But as then he that was born after the flesh persecuted him that was born aftèr the Spirit: even só it is now. Nêvertheless, what saith the Scripture? Cast out the bond-womàn and her son: for the son of the bond-woman shall not be heir with the son óf the free-woman. So then, brethren, we are

not children of the bond-woman, bút of the free.

The Gospel. S. John vi. 1.

JESUS went over the sea of Galilee, which is the sea òf Tiberias: and a great multitude followed him, because they saw his miracles which he did on them that were diseàsed. And Jesus went up into a mountain, and there he sat wìth his disciples: and the Passover, a feast of the Jews, was nìgh. When Jesus then lift up his eyes, and saw a great companỳ come unto him: he saith unto Phìlip. Whênce shall we buy bread, that these may eat? And this hè said to prove him: for he himself knew what he would dò. Philip answered hìm. Two hundred pennyworth of bread is not sùfficient for them: that every one of them may take a lìttle. One of his disciples, Andrew, Simon Peter's brother, saith unto hìm. There is a lad here, which hath five barley-loaves, ànd two small fishes: bût what are they among so many? And Jesus saìd. Make the men sit dòwn. Now there was mùch grass in the place: so the men sat down, in number about five thoùsand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them thàt were set down: and likewise of the fishes as much as they woùld. When they were filled, he said untò his disciples: Gather up the fragments that remain, that nothing be lòst. Therefore they gatherèd them together: and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eàten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth thàt Próphet that should come into the world.

THE FIFTH SUNDAY IN LENT

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not òf this building: neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redémption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: hôw much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of thè new testament: that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of etérnal inheritance.

The Gospel. S. John viii. 46.

JESUS saìd. Whîch of you convinceth me of sin? Ând if I say the truth, why do ye not believe me? He that is òf God heareth God's words: ye therefore hear them not, because ye are not of Gòd. Then answered the Jews, ànd said unto him: Sây we not well, that thou art a Samaritan, and hast

a devil? Jesus ànswered. I hàve not a devil: but I honour my Father, and ye do dishonour mè. And I seek not mìne own glory: there is one that seeketh and jùdgeth. Verily, verily, Ì say unto you: if a man keep my saying, he shall never see deàth. Then said thè Jews unto him: Now we know that thou hast a dèvil. Abraham is dead, ànd the prophets: and thou sayest, If a man keep my saying, he shall never taste of deàth. Àrt thou greater than our father Abraham, which is dead? And the prophets are deàd. Whôm makest thou thyself? Jesus ànswered. If I honour myself, my honoùr is nothing: it is my Father that honoureth mè. Of whom ye say, thàt he is your God: yet ye have not known hìm. But I know him, and if I should say, Ì know him not: I shall be a liar like unto yoù. But I know him, and keep his sàying. Your father Abraham rejoiced tò see my day: and he saw it, and was glàd. Then said the Jews unto hìm. Thou art nòt yet fifty years old: ând hast thou seen Abraham? Jesùs said unto them: Verily, verily, Ì say unto you: before Abraham was, I àm. Then took they up stones tò cast at him: but Jesus hid himself, and went oút of the temple.

THE SUNDAY NEXT BEFORE EASTER

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the

example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Philip. ii. 5.

LET this mind be in you, which was alsò in Christ Jesus: who, being in the form of God, thought it not robbery to be équal with God. But made himself of no reputation, and took upon him the form òf a servant: and was made in the líkeness of men. And being found in fashìon as a man: he humbled himself, and became obedient unto death, even the deáth of the cross. Wherefore God also hath highlỳ exalted him: and given him a Name which is abóve every name. That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, ànd things under the earth: and that every tongue should confess that Jesus Christ is Lord, to thè glóry of God the Father.

The Gospel. S. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, tò put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the gòvernor. Then Judas who had betrayed him, when he saw that he wàs condemned: repented himself, and brought again the thirty pieces of silver to the chief priests and elders, sàying. I have sinned, in that I have betrayed the innocent bloòd. And they saìd. Whât is that to us? see thou to thàt. And he cast down the pieces of silver in the templè, and departed: and went and hanged himsèlf. And the chief priests took the silver pieces, and saìd.

It is not lawful for to put them intò the treasury: because it is the price of bloòd. And they took counsel, and bought with them thè potter's field: to bury strangers ìn. Wherefore that field was called, The field of blood, unto this dày. Then was fulfilled that which was spoken by Jeremy the prophet, sàying. And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Isràel did value: and gave them for the potter's field, as the Lord appointed mè. And Jesus stood bèfore the governor: and the governor asked him, sàying. Ârt thou the King of the Jews? And Jesùs said unto him: Thou sàyest. And when he was accused of the chief prièsts and elders: he answered nòthing. Then saìth Pilate unto him: Heârest thou not how many things they witness against thee? And he answered him tò never a word: insomuch that the governor marvelled greàtly. Now at that feast the governor was wont to release unto the people a prisonèr, whom they would: and they had then a notable prisoner, called Baràbbas. Therefore when they were gathèred together: Pilate said unto thèm. Whôm will ye that I release unto you? Bârabbas, or Jesus which is called Christ? For he knew that for envy they had delivered hìm. When he was set down òn the judgement-seat: his wife sent unto him, sàying. Have thou nothing to do wìth that just man: for I have suffered many things this day in a dream because of hìm. But the chief priests and elders persuaded the multitude that they shoùld ask Barabbas: and destroy Jèsus. The governor answered àn̄d said unto them: Whêther of the twain will

ye that I release unto you? They saìd. Baràbbas. Pilàte saith unto them: Whât shall I do then with Jesus, which is called Christ? They all say unto hìm. Let him be crucifìed. And thè governor said: Whŷ, what evil hath he done? But they cried out thè more, saying: Let him be crucifìed. When Pilate saw that he could prevail nothing, but that rather à tumult was made: he took water, and washed his hands before the multitude, sàying. I am innocent of the blood òf this just person: see ye to ìt. Then answered all thè people, and said: His blood be on us, and on our chìldren. Then released he Bàrabbas unto them: and when he had scourged Jesus he delivered him to be crucifìed. Then the soldiers of the governor took Jesus intò the common hall: and gathered unto him the whole band of sòldiers. And they stripped him, and put on him a scarlet ròbe. And when they had platted a crown of thorns they put it ùpon his head: and a reed in his right hànd. And they bowed the knee before him, ànd mocked him, saying: Hail, King of the Jèws. And they spit upon him, ànd took the reed: and smote him on the heàd. And after that they had mocked him they took the robe off from him, and put his òwn raiment on him: and led him away to crucify hìm. And as they came out they found a man of Cyrenè, Simon by name: him they compelled to bear his cròss. And when they were come unto a place called Golgotha, that is to say, à place of a skull: they gave him vinegar to drink mingled with gàll. And when he hàd tasted thereof: he would not drìnk. And they crucìfied him: and parted his garments, casting lòts. That it might

be fulfilled, which was spokèn by the prophet: They parted my garments among them, and upon my vesture did they cast lòts. And sitting down they watched him thère. And set up over his head his accùsation written: THIS IS JESUS THE KING OF THE JÈWS. Then were there two thieves crucìfied with him: one on the right hand, and another on the lèft. And they that passed by rèviled him: wagging their heads, and sàying. Thou that destroyest the temple, and buildèst it in three days: save thyself, if thou be the son of God, come down from the cròss. Likewise also the chief prièsts mocking him: with the scribes and elders, saìd. He saved others, hìmself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe hìm. He trusted in God, let him deliver him now, if hè will have him: for he said, I am the Son of Gòd. The thieves also, which were crucìfied with him: cast the same in his teèth. Now from the sixth hour there was darkness over all the land unto the ninth hoùr. And about the ninth hour Jesus cried with à loud voice, saying: Êli, Eli, lama sabachthani? That is to sày. Mŷ God, my God, why hast thou forsaken me? Some of them that stood there, when thèy heard that, said: This man calleth for Elìas. And straightway one of them ran, and took a spunge, and fillèd it with vinegar: and put it on a reed, and gave him to drìnk. The rest saìd. Let be, let us see whether Elias will come to save hìm. Jesus, when he had cried again wìth a loud voice: yielded up the ghòst. And behold, the vail of the temple wàs rent in twain: from the top to the bòttom. And

the earth did quake, ànd the rocks rent: and the graves were òpened. And many bodies of saints whìch slept arose: and came out of the graves after his resurrection, and went into the holy city, and appeared unto màny. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and thòse things that were done: they feared greatly, sàying. Truly thís was the Son of God.

MONDAY BEFORE EASTER

For the Epistle. Isai. lxiii. 1.

WHÔ is this that cometh from Edom, with dyed garments from Bozrah? Thîs that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, míghty to save. Whêrefore art thou red in thine apparel? Ând thy garments like him that treadeth in the wine-fat? I have trodden thè winepress alone: and of the people there was nóne with me. For I will tread them in mine anger, and trample thèm in my fury: and their blood shall be sprinkled upon my garments, and I will staín all my raiment. For the day of vengeance ìs in mine heart: and the year of my redeémed is come. And I looked, and there wàs none to help: and I wondered that there was nóne to uphold. Therefore mine own arm brought sàlvation unto me: and my fury ít upheld me. And I will tread down the people in mine anger, and make them drunk ìn my fury: and I will bring

down their stréngth to the earth. I will mention the loving-kindnesses of the Lord, and the praisès of the Lord: according to all that the Lord hath bestowed on us, and the great goodness towards the hoúse of Israel. Which he hath bestowed on them, accordìng to his mercies: and according to the multitude of his lóving-kindnesses. For he said, Surely they are my people, children thàt will not lie: so he wás their Saviour. In all their affliction he wàs afflicted: and the angel of his présence saved them. In his love, and in his pitỳ, he redeemed them: and he bare them, and carried them áll the days of old. But they rebelled, and vexed hìs Holy Spirit: therefore he was turned to be their enemy, and he foúght against them. Then he remembered thè days of old: Moses and his peóple, saying. Whêre is he that brought them up out of the sea with the shepherd of his flock? Whêre is he that put his Holy Spirit within him? Thât led them by the right hand of Moses, with his glorious arm? Dîviding the water before them, to make himself an everlasting Name? Thât led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord causèd him to rest: so didst thou lead thy people, to make thysélf a glorious Name. Look down from heavèn, and behold: from the habitation of thy holiness, and óf thy glory. Whêre is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Âre they restrained? Doubtless thou árt our Father. Though Abraham be ignorant of us, and Israel àcknowledge us not: thou, O Lord, art our Father,

our Redeemer, thy Name is from éverlasting. Ô Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thíne inheritance. The people of thy holiness have possessed it but à little while: our adversaries have trodden dówn thy sanctuary. We are thine, thou never barèst rule over them; they were not cálled by thy Name.

The Gospel. S. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of ùnleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to deàth. But they saìd. Not on the feast-day, lest there be an uproar of the peòple. And being in Bethany, in the house of Simon the leper, as hè sat at meat: there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his heàd. And there were some that had indignation within thèmselves, and said: Whŷ was this waste of the ointment made? For it might have been sold for more than threè hundred pence: and have been given to the poòr. And they murmured against hèr. And Jesus saìd. Let her alòne. Whŷ trouble ye her? She hath wrought a good work on mè. For ye have the poor with you always, and whensoever ye will ye mày do them good; but me ye have not àlways. She hàth done what she could: she is come aforehand to anoint my body to the bùrying. Verily I say unto you, Wheresoever this Gospel shall be preached throùghout the whole world: this also that she hath done shall be spoken of for a memorial of hèr. And

MONDAY BEFORE EASTER

Judas Iscariot, one of the twelve, went unto the chief priests to bètray him unto them: and when they heard it they were glad, and promised to give him mòney. And he sought how he might conveniently betray hìm. And the first day of unleavened bread, when they killèd the passover: his disciples said unto hìm. Whêre wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, ànd saith unto them: Go ye into the cìty. And there shall meet you a man bearing a pitchèr of water: follow hìm. And wheresoever he shall go in, say ye to the good-màn of the house: The Master saìth. Whêre is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnishèd, and prepared: there make ready for ùs. And his disciples went forth, and came into the city, and found as he hàd said unto them: and they made ready the pàssover. And in the evening he cometh with the twèlve. And as they sat, and dìd eat, Jesus said: Verily I say unto you, One of you which eateth with me shall betray mè. And they began to be sorrowful, and to say unto hìm one by one: Iŝ it I? And another saìd. Iŝ it I? And he answered ànd said unto them: It is one of the twelve that dippeth with me in the dìsh. The Son of Man indeed goeth, as it ìs written of him: but woe to that man by whom the Son of Man is betràyed. Good were it for that man if he had never been bòrn. And as they dìd eat, Jesus took bread: and blessed, and brake it, and gave to them, and saìd. Take, eat, this is my bòdy. And he took the cup, and when he had given thanks hè gave it to them: and they

all drank of ìt. And he said unto thèm. This is my blood of the new testament, which ìs shed for many: verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of Gòd. And when they hàd sung an hymn: they went out into the mount of Òlives. And Jesus saith unto thèm. All ye shall be offended bècause of me this night: for it is written, I will smite the shepherd, and the sheep shall be scàttered. But, after thàt I am risen: I will go before you into Gàlilee. But Petèr said unto him: Although all shall be offended, yet will not Ì. And Jesùs saith unto him: Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrìce. But he spake thè more vehemently: If I should die with thee, I will not deny thee in any wìse. Likewise also said they àll. And they came to a place which was namèd Gethsemane: and he saith to his discìples. Sit ye here, while I shall prày. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to bè very heavy: and saith unto thèm. My soul is exceeding sorròwful unto death; tarry ye here, and wàtch. And he went forward a little, ànd fell on the ground: and prayed, that, if it were possible, the hour might pass from hìm. And he saìd. Abba, Father, all things are possible unto thee; take àway this cup from me: nevertheless, not what I will, but what thou wìlt. And he cometh and findeth them sleeping, ànd saith unto Peter: Sîmon, sleepest thou? Coûldest not thou watch one hour? Watch ye and pray, lest ye enter intò temptation: the spirit truly is ready, but the flesh is weàk. And

again he went away, and prayed, and spake the same words: and when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them: Sleep on now, and take your rest. It is enough, the hour is come: behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve: and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token: saying. Whomsoever I shall kiss, that same is he: take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith: Master, master. And kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword: and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them: Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him, and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest;

and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him: but their witness agreed not together. And there arose certain, and bare false witness against him, saying. We heard him say, I will destroy this temple that is made with hands: and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying: Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him: Art thou the Christ, the Son of the Blessed? And Jesus said. I am. And ye shall see the Son of Man sitting on the right hand of power: and coming in the clouds of heaven. Then the high priest rent his clothes, and saith: What need we any further witnesses? Ye have heard the blasphemy: What think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace: there cometh one of the maids of the high priest. And when she saw Peter warming himself she looked upon him, and said: And thou also wast with Jesus of Nazareth. But he denied, saying: I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew. And a maid saw him again, and began to say

tò them that stood by: This is one of thèm. And he denied it agaìn. And a little after, they that stood by said àgain to Peter: Surely thou art one of thèm. For thou art à Galilæan: and thy speech agreeth theretò. But he began to curse ànd to swear, saying: I know not this man of whom ye speàk. And the second time the cock crèw. And Peter called to mind the word that Jesùs said unto him: Before the cock crow twice, thou shalt deny me thrìce. And when he thoúght thereon, he wept.

TUESDAY BEFORE EASTER

For the Epistle. Isai. l. 5.

THE Lord God hath opèned mine ear: and I was not rebellious, neither túrned away back. I gave my back to the smiters, and my cheeks to them that pluckèd off the hair: I hid not my face from sháme and spitting. For the Lord God will help me, therefore shall I not bè confounded: therefore have I set my face like a flint, and I know that I shall not bé ashamed. He is near that justìfieth me: whô will contend with me? Let ùs stand together: whô is mine adversary? Let hím come near to me. Behold, thè Lord God will help me: whô is he that shall condemn me? Lo, they all shall wax old às a garment: the móth shall eat them up. Whô is among you that feareth the Lord, that obeyeth the voice of his servant? Thât walketh in darkness, and hath no light? Let him trust in thè Name of the Lord: and stáy upon his God. Behold, all ye that kindle

a fire, that compass yourselves àbout with sparks; walk in the light of your fire, and in the sparks that yé have kindled. This shall ye have of mine hand, ye shàll lié down in sorrow.

The Gospel. S. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and thè whole council: and bound Jesus, and carried him away, and delivered him to Pìlate. And Pilàte asked him: Ârt thou the King of the Jews? And he answerìng said unto him: Thou sayest ìt. And the chief priests accusèd him of many things: but he answered nòthing. And Pilate asked him again, sàying. Ânswerest thou nothing? behold how many things they witness against theè. But Jesus yet answèred nothing: so that Pilate màrvelled. Now at that feast he released unto them one prisoner, whomsoevèr they desired: and there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrèction. And the multitùde, crying aloud: began to desire him to do as he had ever done unto thèm. But Pilate answèred them, saying: Wîll ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for ènvy. But the chief priests movèd the people; that he should rather release Barabbas unto thèm. And Pilate answered, and said àgain unto them: Whât will ye then that I shall do unto him whom ye call the King of the Jews? And they crièd out again: Crucify hìm. Then Pilàte said unto them: Whŷ, what evil hath he done? And

they cried out thè more exceedingly: Crucify hìm. And so Pilate, willing to content the people, released Bàrabbas unto them: and delivered Jesus, when he had scourged him, to be crùcified. And the soldiers led him away into the hall, callèd Prætorium: and they call together the whole bànd. And they clothed him with purple, and platted a crown of thorns, and put ìt about his head: and began to salute hìm. Hail, King of the Jèws. And they smote him on the head with a reed, and dìd spit upon him: and bowing their knees worshipped hìm. And when they had mocked him, they took off thè purple from him: and put his own clothes on him, and led him out to crucify hìm. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cròss. And they bring him unto the place Golgotha, which is, being interpreted, Thè place of a skull: and they gave him to drink wine mingled with myrrh. But he received it nòt. And when they had crucified him they partèd his garments: casting lots upon them, what every man should tàke. And ìt was the third hour: and they crucified hìm. And the superscription of his accusation wàs written over: THE KING OF THE JÈWS. And with him thèy crucify two thieves: the one on his right hand, and the other on his lèft. And the scripture was fùlfilled, which saith: And he was numbered with the transgrèssors. And they that passed by railed on him, wagging theìr heads, and saying: Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cròss. Likewise also the chief

priests mocking said among themselves, with the scrìbes. He saved others, himself hè cannot save: let Christ the King of Israel descend now from the cross, that we may see and beliève. And they that were crucìfied with him: reviled hìm. And when thè sixth hour was come: there was darkness over the whole land until the ninth hoùr. And at the ninth hour Jesus cried with à loud voice, saying: Êloi, Eloi, lama sabachthani? Which is, beìng interpreted: Mŷ God, my God, why hast thou forsaken me? And some of them that stood by, when thèy heard it, said: Behold, he calleth Elìas. And one ran and filled a spunge fùll of vinegar: and put it on a reed, and gave him to drink, sàying. Let alone, let us see whether Elias will come to take him dòwn. And Jesus crièd with a loud voice: and gave up the ghòst. And the vail of the temple wàs rent in twain: from the top to the bòttom. And when the centurion, which stood over against him, saw that he so cried out, and gave up thè ghost, he said: Trúly this man was the Son of God.

WEDNESDAY BEFORE EASTER

The Epistle. Hebr. ix. 16.

WHERE a testament is, there must also of necessity be the death òf the testator: for a testament is of force after men are dead, otherwise it is of no strength at all whilst the testátor liveth. Whereupon, neither the first testament was dedicated wíthout blood. For when Moses had spoken every precept to all the people,

according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all thè people, saying: This is the blood of the testament, which God hath enjoíned unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels óf the ministry. And almost all things are by thè law purged with blood: and without shedding of blood is nó remission. It was therefore necessary that the patterns of things in the heavens should be purìfied with these: but the heavenly things themselves with better sacrifíces than these. For Christ is not entered into the holy places made with hands, which are thè figures of the true: but into heaven itself, now to appear in the presence of Gód for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year wìth blood of others: for then must he often have suffered since the foundátion of the world. But now once in the end of the world hàth he appeared: to put away sin by the sacrifíce of himself. And as it is appointed unto men once to die, but aftèr this the judgement: so Christ was once offered to bear the síns of many. And unto them that look for him shall he appear thè second time: without sín unto salvation.

The Gospel. S. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is callèd the Passover: and the chief priests and scribes sought how they might kill him, for they feared the peòple. Then entered Satan into Judas surnamed Iscariot, being of the numbèr of the

twelve: and he went his way, and communed with the chief priests and captains, how he might betray him unto thèm. And they were glad, and covenanted tò give him money: and he promised, and sought opportunity to betray him unto them in the absence of the mùltitude. Then came the day of unleavened bread, when the passòver must be killed: and he sent Peter and John, sàying. Go and prepare ùs the passover: that we may eàt. And thèy said unto him: Whêre wilt thou that we prepare? And he said unto thèm. Behold, when ye are entered into the city, there shall a man meet you, bearing a pitchèr of water: follow him into the house where he entereth ìn. And ye shall say unto the good-màn of the house: The Master saith unto theè. Whêre is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large uppèr-room furnished: there make reàdy. And they went, and found as he hàd said unto them: and they made ready the pàssover. And when the hour was come he sat down, and the twelve Àpostles with him: and he said unto thèm. With desire I have desired to eat this passover with you bèfore I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of Gòd. And he took the cup, and gave thanks, and saìd. Take this, and divide it àmong yourselves: for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall còme. And he took bread, and gàve thanks, and brake it: and gave unto them, sàying. This is my body, which ìs given for you: this do in remembrance of mè. Likewise also the cup after supper, sàying. This cup is the new testàment in my

blood: which is shed for yoù. But behold, the hand of him that betrayeth me is with me on the tàble. And truly the Son of Man goeth as ìt was determined: but woe unto that man by whom he is betràyed. And they began to inquire àmong themselves: which of them it was that should do this thìng. And there was also à strife among them: which of them should be accounted the greàtest. And he said unto thèm. The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are callèd benefactors: but ye shall not be sò. But he that is greatest among you, let him bè as the younger: and he that is chief, as he that doth sèrve. Fôr whether is greater, he that sitteth at meat, or he that serveth? Iŝ not he that sitteth at meat? But I am among you as he that sèrveth. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointèd unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Ìsrael. And the Lord saìd. Simon, Simon, behold, Satan hath desirèd to have you: that he may sift you as wheàt. But I have prayed for thee, that thỳ faith fail not: and when thou art converted, strengthen thy brèthren. And hè said unto him: Lord, I am ready to go with thee both into prison and to deàth. And he saìd. I tell thee, Peter, the cock shall nòt crow this day: before that thou shalt thrice deny that thou knowest mè. And hè said unto them: Whên I sent you without purse, and scrip, and shoes, lacked ye any thing? And they saìd. Nothìng. Then said hè unto them: But now, he

that hath a purse, let him take it, and likewise his scrìp. And he thàt hath no sword: let him sell his garment, and buy òne. For I say unto you, that this that is written must yet be accomplìshed in me: And he was reckoned among the transgrèssors. For the things concerning me have an ènd. And they saìd. Lord, behold, here are two swòrds. And hè said unto them: It is enoùgh. And he came out, and went, as he was wont, to thè mount of Olives: and his disciples also followed hìm. And when he was at the place, hè said unto them: Pray, that ye enter not into temptàtion. And he was withdrawn from them àbout a stone's cast: and kneeled down and prayed, sàying. Father, if thou be willing, remove thìs cup from me: nevertheless, not my will, but thine be dòne. And there appeared an angel unto him from heaven, strengthening hìm. And being in an agony, he prayèd more earnestly: and his sweat was as it were great drops of blood falling down to the groùnd. And when he rose up from prayer, and was come tò his disciples: he found them sleeping for sorrow, and said unto thèm. Whŷ sleep ye? Rise and pray, lest ye enter into temptàtion. And while he yet spake, bèhold, a multitude: and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss hìm. But Jesus said unto hìm. Jûdas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, thèy said unto him: Lôrd, shall we smite with the sword? And one of them smote the servànt of the high priest: and cut off his right eàr. And Jesus answèred and said: Suffer ye thus fàr. And he touched his ear, and

healed hìm. Then Jesus said unto the chief priests, and captains of the temple, and the elders who wère come to him: Bê ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth nò hands against me: but this is your hour, and the power of dàrkness. Then took thèy him, and led him: and brought him into the high priest's hoùse. And Peter followed afar òff. And when they had kindled a fire in the midst of the hall, and were sèt down together: Peter sat down among thèm. But a certain maid beheld him, as he sat by the fire, and earnestly looked ùpon him, and said: This man was also with hìm. And he denièd him, saying: Woman, I know him nòt. And after a little while anothèr saw him, and said: Thou art also of thèm. And Peter saìd. Man, I am nòt. And about the space of one hour after, another confidently àffirmed, saying: Of a truth this fellow also was with him, for he is a Galilæan. And Peter saìd. Man, I know not what thou sàyest. And immediatelỳ, while he yet spake: the cock crèw. And the Lord turned, and looked upon Pèter. And Peter remembered the word of the Lord, how he hàd said unto him: Before the cock crow, thou shalt deny me thrìce. And Peter went out, and wept bìtterly. And the men that held Jesus mocked him, and smote him, and when they had blindfolded him, they struck him on the face, ànd asked him, saying: Prophesỳ. Whô is it that smote thee? And many other things blasphemously spake they against hìm. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into theìr council, say-

ing: Ârt thou the Christ? Tell ùs. And he said unto thèm. If I tell you, yè will not believe: and if I also ask you, ye will not answer me, nor let me gò. Hereafter shall the Son of Man sit on the right hand of the power of Gòd. Then said they àll. Ârt thou then the Son of God? And hè said unto them: Ye say that I àm. And they saìd. Whât need we any further witness? For we oùrsélves have heard of his own mouth.

THURSDAY BEFORE EASTER

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, Ì praise you not: that ye come together not for the better, bút for the worse. For first of all, when ye come together in the church, I hear that there be divisìons among you: and I pártly believe it. For there must be also herèsies among you: that they who are approved may be made manifést among you. When ye come together therefore into one place, this is not to eat thè Lord's supper: for in eating every one taketh before other his own supper, and one is hungry, and anóther is drunken. Whât, have ye not houses to eat and to drink in? Oȓ despise ye the church of God, and shame them that have not? Whât shall I say to you? Shâll I praise you in this? I praíse you not. For I have receivèd of the Lord: that which also I delívered unto you. That the Lord Jesus, the same night in which hè was betrayed: took bread, and when he had given thanks, he bráke it, and

said. Take, eat, this is my body, which ìs broken for you: this do in remém-brance of me. After the same manner also hè took the cup: when he had súpped, saying. This cup is the new testàment in my blood: this do ye, as oft as ye drink it, in reméмbrance of me. For as often as ye eat thìs bread, and drink this cup: ye do shew the Lord's death tíll he come. Where-fore, whosoever shall eat this bread, and drink this cup of thè Lord, unwor-thily: shall be guilty of the body and bloód of the Lord. But let a man èxamine himself: and so let him eat of that bread, and drínk of that cup. For he that eateth and drinketh unworthily eateth and drinketh dàmnation to himself: not discérning the Lord's body. For this cause many are weak and sickly among you, and mány sleep. For if we would judge ourselves, we shoùld not be judged: but when we are judged, we are chastened of the Lord, that we should not be condémned with the world. Wherefore, my brethren, when ye come together to eat, tarry one fòr another: and if any man hunger, let him eat at home, that ye come not together unto cóndemnation. And the rest will I set ìn órder when I come.

The Gospel. S. Luke xxiii. 1.

THE whole multi-tude of them arose, and led hìm unto Pilate: and they began to accuse him, sàying. We found this fellow perverting the nation, and forbidding to gìve tribute to Cæsar: saying, that he himself is Christ a Kìng. And Pilate askèd him, saying: Art thou the King of the Jews? And he answerèd him, and said: Thou sayest ìt. Then said Pilate to the chief

priests, ànd to the people: I find no fault in this màn. And they were the more fierce, sàying. He stirrèth up the people: teaching throughout all Jewry, beginning from Galilee to this plàce. When Pilate heard of Galilee, he asked whether the man were à Galilæan: and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that tìme. And when Herod saw Jesus he was èxceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by hìm. Then he questioned with hìm in many words: but he answered him nòthing. And the chief priests and scribes stood and vehemèntly accused him: and Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pìlate. And the same day Pilate and Herod were màde friends together: for before they were at enmity between themsèlves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto thèm. Ye have brought this man unto me, as one that pervertèth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse hìm. No, nor yet Herod, for Ì sent you to him: and lo, nothing worthy of death is done unto hìm. I will therefore chastise him, and release hìm. For of necessity he must release one unto them at the feàst. And they cried out all àt once, saying: Away with this man, and release unto us Baràbbas. Who for a certain sedition made in the city,

and for murder, was cast into prìson. Pilate therefore, willing to release Jesus, spake àgain to them: but they cried, sàying. Crucify him, crucify hìm. And he said untò them the third time: Whŷ, what evil hath he done? I have found no cause òf death in him: I will therefore chastise him, and let him gò. And they were instant with loud voices, requiring that he might bè crucified: and the voices of them and of the chief priests prevaìled. And Pilate gave sentence that it should be as they requìred. And he released unto them him that for sedition and murder was cast into prison, whom thèy had desired: but he delivered Jesus to their wìll. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out òf the country: and on him they laid the cross, that he might bear it after Jèsus. And there followed him a great company of people, and of women, which also bewailèd and lamented him: but Jesus, turning unto them, saìd. Daughters of Jerusàlem, weep not for me: but weep for yourselves, and for your chìldren. For behold, the days are coming, in thè which they shall say: Blessed are the barren, and the wombs that never bare, and the paps which never gave sùck. Then shall they begin to say to thè mountains, Fall on us: and to the hills, Cover ùs. Fôr if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to deàth. And when they were come to the place which is called Calvary, there thèy crucified him: and the malefactors, one on the right hand, and the other on the lèft. Then said Jèsus. Fathèr, forgive them: for

they know not what they dò. And they parted his raiment, and cast lòts. And the people stood beholding, and the rulers also with them deridèd him, saying: He saved others, let him save himself, if he be Christ, the chosen of Gòd. And the soldiers also mocked him, coming to him, and offering him vinègar, and saying: If thou be the King of the Jews, save thysèlf. And a superscription also was written over him in letters of Greek, and Latìn, and Hebrew: THIS IS THE KING OF THE JÈWS. And one of the malefactors, which were hanged, railèd on him, saying: If thou be Christ, save thyself, and ùs. But the other answering rebukèd him, saying: Dôst not thou fear God? Seeing thou art in the same condemnàtion. And we indeed justly, for we receive the due rèward of our deeds: but this man hath done nothing amìss. And hè said unto Jesus: Lord, remember me when thou comest into thy kìngdom. And Jesùs said unto him: Verily I say unto thee, to-day shalt thou be with me in pàradise. And it was about the sixth hour, and there was a darkness over all the earth ùntil the ninth hour: and the sun was darkened, and the vail of the temple was rent in the mìdst. And when Jesus had cried with à loud voice, he said: Father, into thy hands I commend my spìrit. And having said thus, he gave up the ghòst. Now when the centurion saw what was done, he glorifièd God, saying: Certainly this was a righteous màn. And all the people that came together to that sight, beholding thè things that were done: smote their breasts, and retùrned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, bèhólding these things.

GOOD FRIDAY

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

GOOD FRIDAY

The Epistle. Hebr. x. 1.

THE law having a shadow of good things to come, and not the very imàge of the things: can never with those sacrifices, which they offered year by year continually, make the comers thereúnto perfect. Fôr then would they not have ceased to be offered? Because that the worshippers once purged should have had no more cónscience of sins. But in those sacrifices there is a remembrance again made of sins évery year. For it is not possible that the blood of bulls and of goats shoùld take away sins: wherefore, when he cometh into the wórld, he saith. Sacrifice and offering thou wouldest not, but a body hast thou prèpared me: in burnt-offerings and sacrifices for sin thou hast hád no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to dó thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offèred by the Law: then said he, Lo, I come to dó thy will, O God. He taketh away the first, that he may estáblish the second. By the which will we àre sanctified: through the offering of the body of Jesus Christ ónce for all. And every priest standeth daily ministering, and offering oftentimes thè same sacrifices: which can never táke away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on thè right hand of God: from henceforth expecting till his enemies be máde his foot-stool. For by one offering he hath perfected for ever them that are sánctified. Whereof the Holy Ghost also is a wítness to us. For after that he hàd said before:

This is the covenant that I will make with them after those days, saíth the Lord. I will put my laws into their hearts, and in their minds wìll I write them: and their sins and iniquities will I remémber no more. Now where remission of these is, there is no more óffering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh, and having an High Priest ovèr the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed wíth pure water. Let us hold fast the profession of our faith wìthout wavering: for he is faíthful that promised. And let us consider one another to provoke unto love, ànd to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting óne another. And so much the more, as yè seé the day approaching.

The Gospel. S. John xix. 1.

PILATE therefore took Jesus, and scourged hìm. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purplè robe, and said: Hail, King of the Jèws. And they smote him with their hànds. Pilate therefore went forth again, ànd saith unto them: Behold, I bring him forth to you, that ye may know that I find no fault in hìm. Then came Jesus forth, wearing the crown of thorns, and the purple ròbe. And Pilàte saith unto them: Behold the màn! When the chief priests therefore and officers saw him, thèy cried

out, saying: Crucify him, crucify hìm. Pilàte saith unto them: Take ye him, and crucify him, for I find no fault in hìm. The Jews answered hìm. We have a law, and by oùr law he ought to die: because he made himself the Son of Gòd. When Pilate therefore heard that saying, he was thè more afraid: and went again into the judgement-hall, and saith unto Jèsus. Whênce art thou? But Jesus gave him no ànswer. Then saìth Pilate unto him: Speâkest thou not unto me? Knôwest thou not that I have power to crucify thee, and have power to release thee? Jesus ànswered. Thou couldest have no power at all against me, except it were givèn thee from above: therefore he that delivered me unto thee hath the greater sìn. And from thenceforth Pilate sought tò release him: but the Jews cried out, sàying. If thou let this man go, thou art nòt Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, hè brought Jesus forth: and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gàbbatha. And it was the preparation of the passover, and about the sixth hour, and he saith ùnto the Jews: Behold your Kìng! But thèy cried out: Away with him, away with him, crucify hìm. Pilàte saith unto them: Shâll I crucify your King? The chief priests ànswered. We have no king but Cæsar. Then delivered he him therefore unto them to bè crucified: and they took Jesus, and led him awày. And he, bearing his cross, went forth into a place called the place of a skull, which is called in thè Hebrew, Golgotha: where they crucified him, and two other with him, on either

side one, and Jesus in the mìdst. And Pilate wrote a title, and put it on the cross, and thè writing was: JESUS OF NAZARETH THE KING OF THE JÈWS. This title then read many of the Jews, for the place where Jesus was crucified was nigh tò the city: and it was written in Hebrew, and Greek, and Làtin. Then said the chief priests of the Jews to Pìlate. Write not, Thè King of the Jews: but that he said, I am the King of the Jèws. Pilate ànswered. What I have written, I have wrìtten. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, ànd also his coat: now the coat was without seam, woven from the top throughoùt. They said therefore àmong themselves: Let us not rend it, but cast lots for it, whose it shall bè. That the Scripture might be fùlfilled, which saith: They parted my raiment among them, and for my vesture they did cast lòts. These things therefore the soldiers dìd. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalène. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith ùnto his mother: Woman, behold thy sòn. Then saith he tò the disciple: Behold thy mòther. And from that hour that disciple took her unto his own hòme. After this, Jesus, knowing that all things wère now accomplished: that the Scripture might be fulfilled, saìth. I thìrst. Now there was set a vessèl full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his moùth. When Jesus therefore had received thè vinegar, he

said: It is finished. And hè bowed his head: and gave up the ghòst. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, for that sabbath-day wàs an high-day: besought Pilate that their legs might be broken, and that they might be taken awày. Then came the soldiers, and brake the legs of the first, and of the other which was crucìfied with him: but when they came to Jesus, and saw that he was dead already, they brake not his lègs. But one of the soldiers with à spear pierced his side: and forthwith came there out blood and wàter. And he that saw it bare record, and hìs record is true: and he knoweth that he saith true, that ye might belìève. For these things were done that the Scripture shoùld be fulfilled; A bone of him shall not be bròken. And again, anothèr Scripture saith: They shàll loók on him whom they pierced.

EASTER EVEN

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

EASTER EVEN

The Epistle. 1 S. Peter iii. 17.

IT is better, if thè will of God be so: that ye suffer for well-doing, than for évil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he mìght bring us to God: being put to death in the flesh, but quickened bý the Spirit. By which also he went and preached unto the spirits in prison, which sometime were dis-obedient, when once the long-suffering of God waited in the days of Noah, while the ark wàs a preparing: wherein few, that is, eight souls, were sáved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrectìon of Jesus Christ: who is gone into heaven, and is on the ríght hand of God. Angels and authorities and powers being màde súbject unto him.

The Gospel. S. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæà, named Joseph: who also himself was Jesus' discìple. He went to Pilate, and begged thè body of Jesus: then Pilate commanded the body to be delìvered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn oùt in the rock: and he rolled a great stone to the door of the sepulchre, and depàrted. And there was Mary Magdalene, and the other Mary, sitting over against the sèpulchre. Now the next day that followed the day of the

preparation, the chief priests and Pharisees came together untò Pilate, saying: Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure ùntil the third day: lest his disciples come by night and steal him away, and say unto the people, He is risen from the deàd. So the last error shall be worse than the fìrst. Pilate said unto thèm. Ye have à watch, go your way: make it as sure as you càn. So they went and made thè sepulchre sure: sealing the stone, ànd sétting a watch.

EASTER DAY

¶ At Morning Prayer, instead of the Psalm, O come, let us sing, etc. these Anthems shall be sung or said.

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

EASTER DAY

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Coloss. iii. 1.

IF ye then bè risen with Christ: seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not òn things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is oùr life, shall appear: then shall ye also appear with him in glory. Mortify therefore your members which are ùpon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covet-

ousness, which ís idolatry. For which things' sake the wrath of God cometh on the children of dísobedience. In the which ye also walked some time, whén ye lived in them.

The Gospel. S. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, ùnto the sepulchre: and seeth the stone taken away from the sèpulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whòm Jesus loved: and saith unto thèm. They have taken away the Lord out òf the sepulchre: and we know not where they have laid hìm. Peter therefore went forth, and that othèr disciple: and came to the sèpulchre. So they ran bòth together: and the other disciple did out-run Peter, and came first to the sèpulchre. And he, stooping down and looking in, saw the linèn clothes lying: yet went he not ìn. Then cometh Simon Peter following him, and went into the sepulchre, and seèth the linen clothes lie: and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itsèlf. Then went in also that other disciple which came first tò the sepulchre: and he saw, and belièved. For as yet they knew nòt the Scripture: that he must rise again from the deàd. Then the disciples went away àgaín unto their own home.

MONDAY IN EASTER WEEK

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his moúth, and said. Of a truth I perceive that God is no respectèr of persons: but in every nation he that feareth him, and worketh righteousness, is accépted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he ìs Lord of all: that word, I sáy, ye know. Which was published throughout all Judæa, and bègan from Galilee: after the baptism whích John preached. How God anointed Jesùs of Nazareth: with the Holy Ghóst, and with power. Who went about doing good, and healing all that were oppressèd of the devil: for Gód was with him. And we are witnesses of all things which he did, both in the land of the Jews, ànd in Jerusalem: whom they slew, and hánged on a tree. Him God raised up the third day, and shewèd him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and

drink with him after he róse from the dead. And he commanded us to preach ùnto the people: and to testify that it is he who was ordained of God to be the Júdge of quick and dead. To him give all thè prophets witness: that through his Name whosoever believeth in him shall rèceíve remission of sins.

The Gospel. S. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village callèd Emmaus: which was from Jerusalem about threescore fùrlongs. And they talked together of all these things which had hàppened. And it came to pass, that while they communed togethèr, and reasoned: Jesus himself drew near, and went with thèm. But their eyes were holden, that they should not know hìm. And hè said unto them: Whât manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answèring, said unto him: Ârt thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And hè said unto them: Whât things? And they said unto hìm. Concerning Jesùs of Nazareth: who was a prophet mighty in deed and word, before God and all the peòple. And how the chief priests and our rulers delivered him to be còndemned to death: and have crucified hìm. But we trusted that it had been he which should have redeemed Ìsrael. And beside all this, to-day is the third day since these things were dòne. Yea, and certain women also of our company made us astonished, which were earlỳ at

the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alìve. And certain of them which were with us went to the sepulchre, and found it even so as thè women had said: but him they saw nòt. Then hè said unto them: O fools, and slow of heart to believe all that the prophets have spòken. Oûght not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, ànd all the prophets: he expounded unto them in all the Scriptures the things concerning himsèlf. And they drew nigh unto the villàge whither they went: and he made as though he would have gone fùrther. But they constrainèd him, saying: Abide with us, for it is towards evening, and the day is far spènt. And he went in to tarry with thèm. And it came to pass, as hè sat at meat with them: he took bread, and blessed it, and brake, and gave to thèm. And their eyes were openèd, and they knew him: and he vanished out of their sìght. And they said one tò another: Dîd not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returnèd to Jerusalem: and found the eleven gathered together, and them that were with them, sàying. The Lord ìs risen indeed: and hath appeared to Sìmon. And they told what things wère done in the way: and how he wàs knówn of them in breaking of bread.

TUESDAY IN EASTER WEEK

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever àmong you feareth God: to you is the word of thís salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which àre read every sabbath-day: they have fulfilled them ín condemning him. And though they found no cause òf death in him: yet desired they Pilate thát he should be slain. And when they had fulfilled all that wàs written of him: they took him down from the tree, and laid him ín a sepulchre. But God raised hìm from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses únto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same untò us their children: in that he hath raised up

Jésus again. As it is also written ìn the second Psalm: Thou art my Son, this day have Í begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, hè said on this wise: I will give you the sure mércies of David. Wherefore he saith also ìn another Psalm: Thou shalt not suffer thine Holy One to sée corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, ànd saw corruption: but he whom God raised again saw nó corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the fòrgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the láw of Moses. Beware therefore, lest that come upon you which is spoken of ìn the prophets: Behold, ye despisers, and wónder, and perish. For I work a work in your days, a work which ye shall ìn no wise believe: though a man decláre it unto you.

The Gospel. S. Luke xxiv. 36.

JESUS himself stood in the midst of them, ànd saith unto them: Peace be unto yoù. But they were terrified ànd affrighted: and supposed that they had seen a spìrit. And hè said unto them: Whŷ are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it ìs I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me hàve. And when hè had thus spoken: he shewed them his hands and his feèt. And whilè they yet believed not fòr joy, and wondered: he said unto thèm. Hâve ye here

any meat? And they gave him a piece of a broiled fish, ànd of an honey-comb: and he took it, and did eat before thèm. And he said unto thèm. These are the words which I spake unto you, while I wàs yet with you: that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning mè. Then opened he their understanding, that they might undèrstand the Scriptures: and said unto thèm. Thus it is written, and thus it behoved Christ to suffer, and to rise from thè dead the third day: and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerùsalem. And ye are wítnesses of these things.

THE FIRST SUNDAY AFTER EASTER

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John v. 4.

WHATSOEVER is born of God ovèrcometh the world: and this is the victory that overcometh the world, éven our faith. Whô is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is he that came by water and blood, evèn Jesus Christ: not by water only, but by wáter and blood. And it is the Spirit thàt beareth witness: because the Spírit is truth. For there are three that bear record in heaven, the Father, the Word, ànd the Holy Ghost: and these thrée are one. And there are three that bear witness in earth, the spirit, and thè water, and the blood: and these three agreé in one. If we receive thè witness of men: the witness of Gód is greater. For this is the witness of God, which he hath testifíed of his Son. He that believeth on the Son of God hath thè witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gáve of his Son. And this is the record, that God hath given tò us eternal life: and this lífe is in his Son. He that hath thè Son hath life; and he that hath not thè Són hath not life.

The Gospel. S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled fòr fear of the Jews: came Jesus and stood in the midst, and saith unto thèm. Peace be unto yoù. And when hè had so said: he shewed unto them his hands and his sìde. Then were the disciples glad when they saw the Lòrd. Then said Jesus tò them again: Peace be unto yoù. As my Fathèr hath sent me: even so send I yoù. And when he had said this, he breathed on them, ànd saith unto them: Receive ye the Holy Ghòst. Whosesoevèr sins ye remit: they are remitted unto thèm. And whosesoever sins ye rètaín, they are retained.

THE SECOND SUNDAY AFTER EASTER

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Peter ii. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, súffering wrongfully. Fôr what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, yè take it patiently: this is accéptable with God. For even hereunto wère ye called: because Christ also suffered for us, leaving us an example, that ye should fóllow his steps. Who did no sin, neither was guile foúnd in his mouth. Who, when he was reviled, reviled not again, when he suffered, hè threatened not: but committed himself to him that júdgeth righteously. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live ùnto righteousness: by whose stripes ye were healed. For ye were às sheep going astray: but are now returned unto the Shepherd ànd Bíshop of your souls.

The Gospel. S. John x. 11.

JESUS saìd. I am thè good shepherd: the good shepherd giveth his life for the sheèp. But he that is an hireling, and not the shepherd,

whose own thè sheep are not: seeth the wolf coming, and leaveth the sheep, and flèeth. And thè wolf catcheth them: and scattereth the sheèp. The hireling fleeth, because hè is an hireling: and careth not for the sheèp. I am the good shepherd, ànd know my sheep: and am known of mìne. As the Father knoweth me, even so knòw I the Father: and I lay down my life for the sheèp. And other sheep I have, which àre not of this fold: them also I must bring, and they shall hear my voìce. And there shall be one fóld, and one shepherd.

THE THIRD SUNDAY AFTER EASTER

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, whìch war against the soul: having your conversation honest amóng the Gentiles. That, whereas they speak against you às evildoers: they may, by your good works which they shall behold, glorify God in the day of vísitation. Submit

yourselves to every ordinance of man fòr the Lord's sake: whether it be to the King, as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of thém that do well. For so is thè will of God: that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke òf maliciousness: but as the sérvants of God. Honour all men, lòve the brotherhood: fear God, hónour the king.

The Gospel. S. John xvi. 16.

JESUS said to his disciples. A little while and ye shall not see me, and again, a little while and yè shall see me: because I go to the Fàther. Then said some of his disciples among themsèlves. Whât is this that he saith unto us? Â little while and ye shall not see me, and again, a little while and ye shall see me? Ând, Because I go to the Father? They said therefore. Whât is this that he saith, A little while? we cannot tell what he saìth. Now Jesus knew that they were desiroùs to ask him: and said unto thèm. Dô ye inquire among yourselves of that I said? Â little while and ye shall not see me, and again, a little while and ye shall see me? Verily, verily Ì say unto you: that ye shall weep and lament, but the world shall rejoìce. And ye shall be sorrowful, but your sorrow shall be turned into jòy. A woman, when she is in travail, hath sorrow, bècause her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the wòrld. And ye now therefòre have sorrow: but I will see you again, and your heart shall rejoìce. And your joy nó man taketh from you.

THE FOURTH SUNDAY AFTER EASTER

The Collect.

ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from thè Father of lights: with whom is no variableness, neither shádow of turning. Of his own will begat he us with thè word of truth: that we should be a kind of first-fruits óf his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow tò speak, slow to wrath: for the wrath of man worketh not the ríghteousness of God. Wherefore lay apart all filthiness and superfluìty of naughtiness: and receive with meekness the engrafted word, which ìs áble to save your souls.

The Gospel. S. John xvi. 5.

JESUS said unto his disciples. Now I go my way tò him that sent me: and none of you asketh mè. Whîther goest thou? But, because I have said these things unto you, sorrow hath filled your heàrt. Nevertheless, I tell you the truth: it ìs expedient for you that I go awày. For if I go not away, the Comforter will

nòt come unto you: but if I depart, I will send him unto yoù. And when he is come, he will rèprove the world: of sin, and of righteousness, and of jùdgement. Of sin, because they believe not on mè. Of righteousness, because Ì go to my Father: and ye see me no mòre. Of judgement, because the prince of this world is jùdged. I have yet many things tò say unto you: but ye cannot bear them nòw. Howbeit, when he, the Spirit òf truth, is come, he will guide you into all trùth. For he shall nòt speak of himself: but whatsoever he shall hear, that shall he speàk. And he will shew you things to còme. He shàll glorify me: for he shall receive of mine, and shall shew it unto yoù. All things that the Fathèr hath are mine: therefore said I, that he shall take of mine, and shàll shéw it unto you.

THE FIFTH SUNDAY AFTER EASTER

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. S. James i. 22.

BE ye doers of the word, and nòt hearers only: deceiving your own selves. For if any be a hearer of the word, ànd not a doer: he is like unto a man beholding his natural fáce in a glass. For he beholdeth himself, ànd goeth his way: and straightway forgetteth what mánner of

man he was. But whoso looketh into the perfect law of liberty, and còntinueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be bléssed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceivèth his own heart: this man's relígion is vain. Pure religion, and undefiled before God and thè Father, is this: To visit the fatherless and widows in their affliction, and to keep himself ùnspótted from the world.

The Gospel. S. John xvi. 23.

VERILY, verily Ì say unto you: Whatsoever ye shall ask the Father in my Name, he will give it yoù. Hitherto have ye asked nothìng in my Name: ask, and ye shall receive, that your joy may be fùll. These things have I spoken untò you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Fàther. At that day ye shàll ask in my Name. And I say not unto you, that I will pray thè Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from Gòd. I came forth from the Father, and àm come into the world: again, I leave the world, and go to the Fàther. His disciples said unto hìm. Lo, now speakest thou plainly, and speakèst no proverb: now are we sure that thou knowest all things, and needest not that any man should ask theè. By this we believe that thou camest forth from Gòd. Jesus answered thèm. Dô ye now believe? Behold, the hour cometh, yea,. is now come, that ye shall be scattered every man to his own, and shàll leave me alone: and yet I am not

alone, because the Father is with mè. These things I have spoken unto you, that in me ye might have peàce. In the world ye shall have trìbulation: but be of good cheer, Í have overcome the world.

THE ASCENSION DAY

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which hè was taken up: after that he through the Holy Ghost had given commandments unto the Apostles whom hé had chosen. To whom also he shewed himself alive after his passion, by many ìnfallible proofs: being seen of them forty days, and speaking of the things pertaining to the Kíngdom of God. And, being assembled together with them, commanded them that they should not depart fròm Jerusalem: but wait for the promise of the Father, which, saith he, ye have heárd of me. For John truly baptizèd with water: but ye shall be baptized with the Holy Ghost not mány days hence. When they therefore were come together, they askèd of him, saying: Lôrd, wilt

thou at this time restore again the kingdom to Israel? And hè said unto them: It is not for you to know the times or the seasons, which the Father hath put ín his own power. But ye shall receive power after that the Holy Ghost ìs come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost párt of the earth. And when he hàd spoken these things: while they beheld, he was taken up, and a cloud received him oút of their sight. And while they looked stedfastly toward heaven, às he went up: behold, two men stood by them in white apparel, which álso said. Yê men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you ìnto heaven: shall so come, in like manner as ye hàve seén him go into heaven.

The Gospel. S. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief àndhardness of heart: because they believed not them which had seen him after he was rìsen. And he said unto thèm. Go ye into all the world, and preach the Gospel tò every creature: He that believeth and is baptized shall be saved, but he that believeth not shall be dàmned. And these signs shall follow them that belìève. In my Name shall they cast out devils, they shall speak with new tongues, they shàll take up serpents: and if they drink any deadly thing, it shall not hurt thèm. They shall lày hands on the sick: and they shall recòver. So thén after the Lord hàd spoken unto them: he was received up into heaven, and sat

on the right hand of Gòd. And they went forth ànd preached every where: the Lord working with them, and confirming thè wórd with signs following.

SUNDAY AFTER ASCENSION DAY

The Collect.

GOD the Kingofglory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 S. Peter iv. 7.

THE end of all thìngs is at hand: be ye therefore sober, and wátch unto prayer. And above all things have fervent charity àmong yourselves: for charity shall cover the múltitude of sins. Use hospitality one to another wìthout grudging: as every man hath received the gift, even so minister the same one to another, as good stewards of the mánifold grace of God. If any man speak, let him speak as thè oracles of God: if any man minister, let him do it as of the ability whích God giveth. That God in all things may be glorified throùgh Jesus Christ: to whom be praise and dominion fòr éver and ever. Amen.

The Gospel. S. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the

Spirit of truth, which proceedèth from the Father: he shall testify of mè. And ye alsò shall bear witness: because ye have been with me from the begìnning. These things have I spoken unto you: that ye should not be offènded. They shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you will think that hè doeth God service: and these things will they do unto you, because they have not known the Father, nor mè. But these things hàve I told you: that, when the time shall come, ye may rèmémber that I told you of them.

WHITSUNDAY

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost wàs fully come: they were all with one accórd in one place. And suddenly there came a sound from heaven, as of a rushìng mighty wind: and it filled all the house whére they were sitting. And there appeared unto them clovèn tongues, like as of fire: and it sát upon each of them. And they were all fillèd with the Holy Ghost: and began to speak with other

tongues, as the Spirit gáve them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation únder heaven. Now when this was noised abroad, the multitude came together, ànd were confounded: because that every man heard them speak in hís own language. And they were all amazed, and marvelled, sayìng one to another: Bêhold, are not all these which speak Galilæans? Ând how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya àbout Cyrene: and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues thè wónderful works of God.

The Gospel. S. John xiv. 15.

JESUS said untò his disciples: If ye love me, keep my commàndments. And I will pray the Father, and he shall give you another Comforter, that he may abide wìth you for ever: even the Spirit of trùth. Whom the world cannot receive, because it seeth him not, neìther knoweth him: but ye know him, for he dwelleth with you, and shall be in yoù. I will nòt leave you comfortless: I will come to yoù. Yet a little while, and the world seèth me no more: but ye see me, because I live, ye shall live àlso. At that day ye shall know, that I àm in my Father: and ye in me, and I in yoù. He that hath my commandments, and keepeth them, he ìt is that loveth me: and he that loveth me shall be loved of my Father, and I

will love him, and will manifest myself to hìm. Judas saith unto him, (nòt Iscariot): Lôrd, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto hìm. If a man love me, he wìll keep my words: and my Father will love him, and we will come unto him, and make our abode with hìm. He that loveth me not keepèth not my sayings: and the word which ye hear is not mine, but the Father's which sent mè. These things have Ì spoken unto you: being yet present with yoù. But the Comforter, which is the Holy Ghost, whom the Father wìll send in my Name: he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto yoù. Peace I leave with you, my peace Ì give unto you: not as the world giveth, give I unto yoù. Let not yoùr heart be troubled: neither let it be afraìd. Ye have heard how Ì said unto you: I go away, and come again unto yoù. If ye loved me, ye would rejoice, because I said, I go ùnto the Father: for my Father is greater than Ì. And now I have told you bèfore it come to pass: that, when it is come to pass, ye might beliève. Hereafter I will nòt talk much with you: for the prince of this world cometh, and hath nothing in mè. But that the world may know that Ì love the Father: and as the Father gave me commandment, éven so I do.

MONDAY IN WHITSUN WEEK

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his moúth, and said. Of a truth I perceive that God is no respectèr of persons: but in every nation he that feareth him, and worketh righteousness, is accépted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) that word, I say, ye know: which was published throughout all Judæa, and began from Galilee, after the baptism which John preached. How God anointed Jesùs of Nazareth: with the Holy Ghóst, and with power. Who went about doing good, and healing all that were oppressèd of the devil: for Gód was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem: whom they slew, and hánged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosèn before of God: even to us who did eat and drink with him after he róse from the dead. And he commanded us to

preach ùnto the people: and to testify that it is he which was ordained of God to be the Júdge of quick and dead. To him give all thè prophets witness: that through his Name whosoever believeth in him shall receive remíssion of sins. While Peter yèt spake these words: the Holy Ghost fell on all thém which heard the word. And they of the circumcision, which believed, were astonished, as many às came with Peter: because that on the Gentiles also was poured out the gíft of the Holy Ghost. For they heard thèm speak with tongues: and mágnify God. Then answèred Peter: Cân any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Náme of the Lord. Then prayed they him tò tárry certain days.

The Gospel. S. John iii. 16.

GOD so loved the world, that he gave his only-bègotten Son: that whosoever believeth in him should not perish, but have everlasting lìfe. For God sent not his Son into the world tò condemn the world: but that the world through him might be sàved. He that believeth on him ìs not condemned: but he that believeth not is condemned alreàdy. Because he hath not believed in the Name of the only-begotten Son of Gòd. And this is the condemnation, that light ìs come into the world: and men loved darkness rather than light, because their deeds were èvil. For every one that doeth evil hateth the light, neithèr cometh to the light: lest his deeds should be repròved. But he that doeth truth comèth to the light: that his deeds may be made manifest, thàt théy are wrought in God.

TUESDAY IN WHITSUN WEEK

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had receivèd the word of God: they sent unto them Péter and John. Who, when they were come down, prayed for them, that they might rèceive the Holy Ghost: for as yet he was fallen upon none of them, only they were baptized in the Náme of the Lord Jesus. Then laid they theìr hands on them: and they rèceíved the Holy Ghost.

The Gospel. S. John x. 1.

VERILY, verily I say unto yoù. He that entereth not by the door into the sheep-fold, but climbèth up some other way: the same is a thief and a ròbber. But he that enterèth in by the door: is the shepherd of the sheèp. To him the porter openeth, and thè sheep hear his voice: and he calleth his own sheep by name, and leadeth them oùt. And, when he putteth forth his own sheep, he goeth before them, and thè sheep follow him; for they know his

voìce. And a stranger will they not follow, but will flee from him; for they know not the voice of stràngers. This parable spàke Jesus unto them: but they understood not what things they were which he spake unto thèm. Then said Jesus untò them again: Verily, verily I say unto you, I am the door of the sheèp. All that ever came before me àre thieves and robbers: but the sheep did not hear thèm. I am the door, by me if any man enter in, hè shall be saved: and shall go in and out, and find pàsture. The thief cometh not but for to steal, and tò kill, and to destroy: I am come that they might have life, and that they mìght háve it more abundantly.

TRINITY SUNDAY

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was openéd in heaven. And the first voice which I heard was as it were of a trumpet talkìng with me, which said: Come up hither, and I will shew thee things which must bé

hereafter. And immediately I was ín the Spirit. And behold, a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jaspèr and a sardine stone: and there was a rainbow round about the throne, in sight like untó an emerald. And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothèd in white raiment: and they had on their heáds crowns of gold. And out of the throne proceeded lightnings, and thunderíngs, and voices. And there were seven lamps of fire burning before the throne, which are the seven spírits of God. And before the throne there was a sea of glass like únto crystal. And in the midst of the throne, and round about the throne, were four beasts full òf eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flýing eagle. And the four beasts had each of them sìx wings about him: and they were fúll of eyes within. And they rest not day ànd night, saying: Holy, holy, holy, Lord God Almighty, which was, and ís, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth fòr ever and ever: the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for éver and ever. And cast their crowns before thè throne, saying: Thou art worthy, O Lord, to receive glory, and hónour, and power. For thou hast created all things, and for thy pleasure they áre, and were created.

TRINITY SUNDAY

The Gospel. S. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, à ruler of the Jews: the same came to Jesus by night, and said unto hìm. Rabbi, we know that thou art a teachèr come from God: for no man can do these miracles that thou doest, except God be with hìm. Jesus answered ànd said unto him: Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of Gòd. Nicodemùs saith unto him: Hôw can a man be born when he is old? cân he enter the second time into his mother's womb, and be born? Jesus answèred. Verily, verily Ì say unto thee: Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of Gòd. That which is born of thè flesh is flesh: and that which is born of the Spirit is spìrit. Marvel not that Ì said unto thee: Ye must be born agaìn. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, àndwhither it goeth: so is every one that is born of the Spìrit. Nicodemus answered àndsaid unto him: Hôw can these things be? Jesus answered àndsaid unto him: Ârt thou a master of Israel, and knowest not these things? Verily, verily Ì say unto thee: We speak that we do know, and testify that we have seen, and ye receive not our wìtness. If I have told you earthly things, àndye believe not: hôw shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that càme down from heaven: even the Son of man, who is in heàven. And as Moses lifted up the serpènt in the

wilderness: even so must the Son of man be lifted ùp. That whosoever believeth in him should nòt pérish, but have eternal life.

THE FIRST SUNDAY AFTER TRINITY

The Collect.

GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iv. 7.

BELOVED, let us love one another, fòr love is of God: and every one that loveth is born of God, and knóweth God. He that lovèth not knoweth not God: for Gód is love. In this was manifested the love òf God towards us: because that God sent his only-begotten Son into the world, that wé might live through him. Herein is love, not that we loved God, but thàt he loved us: and sent his Son to be the propitiátion for our sins. Beloved, if God sò loved us: we ought also to lóve one another. No man hath seen Gód at any time. If we love one another, Gòd dwelleth in us: and his love is pérfected in us. Hereby know we that we dwell ìn him, and he in us: because he hath given us óf his Spirit. And we have seen, àn̄d do testify: that the Father sent the Son to be the Sáviour of the

world. Whosoever shall confess that Jesus is thè Son of God: God dwelleth in him, and hé in God. And we have known and believed the love that Gód hath to us. God is love, and he that dwelleth ìn love dwelleth in God: and Gód in him. Herein is our love made perfect, that we may have boldness in thè day of judgement: because as he is, so are wé in this world. There is no fear in love, but perfect love casteth out fear, becaùse fear hath torment: he that feareth is not made pérfect in love. We love him, because hé first loved us. If a man say, I love God, ànd hateth his brother: he ís a liar. For he that loveth not his brothèr, whom he hath seen: hôw can he love God, whom he hath not seen? And this commandment hàve we from him: That he who loveth God love hìs bróther also.

The Gospel. S. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purplè, and fine linen: and fared sumptuously every dày. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from thè rich man's table: moreover, the dogs came and licked his sòres. And it came to pass, that thè beggar died: and was carried by the angels into Abraham's bòsom. The rich màn also died: and was bùried. And in hell he lift up his eyes beìng in torments: and seeth Abraham afar off, and Lazarus in his bòsom. And he cried and saìd. Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, ànd cool

my tongue: for I am tormented in this flàme. But Abraham saìd. Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazàrus evil things: but now he is comforted, and thou art tormènted. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence tò you cannot: neither can they pass to us, that would come from thènce. Then he saìd. I pray thee therefore, father, that thou wouldest send him to my father's house, for I hàve five brethren: that he may testify unto them, lest they also come unto this place of tòrment. Abrahàm saith unto him: They have Moses and the prophets, let them hear thèm. And he saìd. Nay, father Abraham, but if one went untò them from the dead: they will repènt. And he said unto hìm. If they hear not Mosès and the prophets: neither will they be persuaded, thoúgh one rose from the dead.

THE SECOND SUNDAY AFTER TRINITY

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iii. 13.

MARVEL not, my brethren, if thè world hate you: we know that we have passed from death

unto life, because we lóve the brethren. He that loveth not his brother abídeth in death. Whosoever hateth his brothèr is a murderer: and ye know that no murderer hath eternal life abíding in him. Hereby perceive we the love of God, because he laid down hìs life for us: and we ought to lay down our lives fór the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of còmpassion from him: hôw dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but ìn deed, and in truth: and hereby we know that we are of the truth, and shall assure our heárts before him. For if oùr heart condemn us: God is greater than our heart, and knóweth all things. Beloved, if our heart còndemn us not: then have we confidénce towards God. And whatsoever we ask, we rèceive of him: because we keep his commandments, and do those things that are pleásing in his sight. And this ìs his commandment: that we should believe on the Name of his Son Jesus Christ, and love one another, as he gáve us commandment. And he that keepeth his commandmènts dwelleth in him: and hé in him. And hereby we know that he àbideth in us: by thè Spírit which he hath given us.

The Gospel. S. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many, and sent his servant at supper-time to say to them thàt were bidden: Come, for all things are now reàdy. And they all with one consent began to make excùse. The first said unto hìm. I have bought a piece of ground, and I mùst needs

go and see it: I pray thee have me excùsed. And another saìd. I have bought five yoke of oxen, and Ì go to prove them: I pray thee have me excùsed. And another saìd. I have marrìed a wife: and therefore I cannot còme. So that servant came, and shewed hìs lord these things: then the master of the house being angry said to his sèrvant. Go out quickly into the streets ànd lanes of the city: and bring in hither the poor, and the maimed, and the halt, and the blìnd. And thè servant said: Lord, it is done as thou hast commanded, and yet there is roòm. And the lord said unto the sèrvant. Go out into the high-ways and hedges, and compel thèm to come in: that my house may be fìlled. For I say unto you, that none of those men which were bidden shàll táste of my supper.

THE THIRD SUNDAY AFTER TRINITY

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Peter v. 5.

ALL of you be subject one to another, and be clothèd with humility: for God resisteth the proud, and giveth gráce to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt yoù in due time: casting all your care upon him, for he cáreth

for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom hè may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren thát are in the world. But the God of all grace, who hath called us into his eternal glorỳ by Christ Jesus: after that ye have suffered a while, make you perfect, stablish, stréngthen, settle you. To him be glory and dominion fòr éver and ever. Amen.

The Gospel. S. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear hìm. And the Pharisees and Scribes murmùred, saying: This man receiveth sinners, and eateth with thèm. And he spake this parable untò them, saying: Whât man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when hè hath found it: he layeth it on his shoulders, rejoìcing. And when he cometh home, he calleth together his friends and neighbours, sayìng unto them: Rejoice with me, for I have found my sheep which was lòst. I say unto you, that likewise joy shall be in heaven over one sinnèr that repenteth: more than over ninety and nine just persons, which need no repèntance. Eîther what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours tògether, saying: Rejoice with me, for

I have found the piece which I had lòst. Likewise, Ì say unto you: There is joy in the presence of the angels of God over one sínner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY

The Collect.

GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revéaled in us. For the earnest expectation of the creature waiteth for the manifestation óf the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath sùbjected the same: in hope because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the chíldren of God. For we know that the whole crèation groaneth: and travaileth in pain togéther until now. And not only they, but ourselves also, which have the first-fruìts of the Spirit: even we ourselves groan within ourselves, waiting for the àdóption, to wit, the redemption of our body.

FIFTH SUNDAY AFTER TRINITY

The Gospel. S. Luke vi. 36.

BE yè therefore merciful: as your Father also is mèrciful. Judge not, and ye shall not be jùdged. Condemn not, and ye shall not be condèmned. Forgive, and ye shall be forgìven. Give, and it shall bè given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bòsom. For with the same measùre that ye mete withal: it shall be measured to you agaìn. And he spake a paràble unto them: Cân the blind lead the blind? shâll they not both fall into the ditch? The disciple is not àbove his master: but every one that is perfect shall be as his màster. Ând why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Eîther how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hỳpocrite. Cast out first the beam out òf thine own eye: and then shalt thou see clearly to pull out thè móte that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

FIFTH SUNDAY AFTER TRINITY

The Epistle. 1 S. Peter iii. 8.

BE ye all of one mind, having compassion one òf another: love as brethren, be pitifúl, be courteous. Not rendering evil for evil, or railing for railing, but contràriwise blessing: knowing that ye are thereunto called, that ye should inherít a blessing. For he that will love life, ànd see good days: let him refrain his tongue from evil, and his lips that they spéak no guile. Let him eschew evìl, and do good: let him seek peace, ánd ensue it. For the eyes of the Lord are over the righteous, and his ears are opèn unto their prayers: but the face of the Lord is against them thát do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffèr for righteousness' sake: háppy are ye. And be not afraid of their terror, neithèr be troubled: but sanctify thè Lord God in your hearts.

The Gospel. S. Luke v. 1.

IT came to pass, that as the people pressed upon him tò hear the Word of God: he stood by the lake of Gennèsaret. And saw two ships standìng by the lake: but the fishermen were gone out of them, and were washing their nèts. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out à little from the land: and he sat down, and taught the people out of the shìp. Now when he had left speaking, hè said unto Simon: Launch out into the deep, and let down your nets for a draùght. And Simon answering said unto hìm. Master, we have toiled all the night, and hàve taken nothing: nevertheless, at thy word I will let down the nèt. And

when they had this done, they inclosed a great multìtude of fishes: and their net bràke. And they beckoned unto their partners which were in the other ship, that they shoùld come and help them: and they came, and filled both the ships, so that they began to sìnk. When Simon Peter saw it, he fell down at Jesùs' knees, saying: Depart from me, for I am a sinful man, O Lòrd. For he was astonished, and all that were with him, at the draught of the fishes whìch they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Sìmon. And Jesus said ùnto Simon: Fear not, from henceforth thou shalt catch mèn. And when they had brought theìr ships to land: they forsook áll, and followed him.

THE SIXTH SUNDAY AFTER TRINITY

The Collect.

GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNÔW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him bỳ baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we alsŏ should walk in néwness of life. For if we have been planted together in thè likeness of his death: we

shall be also in the likeness of his résurrection. Knowing this, that our old man is crucified with him, that the body of sin mìght be destroyed: that henceforth we shoúld not serve sin. For he that is dead is fréed from sin. Now if wè be dead with Christ: we believe that we shall álso live with him. Knowing that Christ being raised from thè dead dieth no more: death hath no more domínion over him. For in that he died, he dièd unto sin once: but in that he liveth, he líveth unto God. Likewise reckon ye also yourselves to be dead ìndeed unto sin: but alive unto God throùgh Jésus Christ our Lord.

The Gospel. S. Matth. v. 20.

JESUS said unto his discìples. Except your righteousness shall exceed the righteousness of thè Scribes and Pharisees: ye shall in no case enter into the Kingdom of heàven. Ye have heard that it was said bỳ them of old time: Thou shalt not kìll. And whosoever shall kill, shall be in danger of the jùdgement. But I say unto you, that whosoever is angry with his brothèr without a cause: shall be in danger of the jùdgement. And whosoever shall say to hìs brother, Raca: shall be in danger of the coùncil. But whosoever shàll say, Thou fool: shall be in danger of hell-fìre. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hàth ought against thee: leave there thy gift before the altar, and go thy wày. First be reconcilèd to thy brother: and then come and offer thy gìft. Agree with thine adversary quickly, whiles thou art ìn the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer,

and thou be cast into prìson. Verily I say unto thee, Thou shalt by no meàns come out thence: till thou hàst paíd the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I SPEAK after the manner of men, because of the infírmity of your flesh. For as ye have yielded your members servants to uncleanness, and to iniquity, untò iniquity: even so now yield your members servants to righteousness, únto holiness. For when ye were thè servants of sin: ye were freé from righteousness. Whât fruit had ye then in those things whereof ye are now ashamed? For the end of those thíngs is death. But now being made free from sin, and bècome servants to God: ye have your fruit unto holiness, and the end everlásting life. For the wagès of sin is death: but the gift of God is eternàl lífe, through Jesus Christ our Lord.

The Gospel. S. Mark viii. 1.

IN those days the multitude being very great, and havìng nothing to eat: Jesus called his disciples unto him, and saith unto thèm. I have compassion on the multitude, because they

have now been with me three days, and hàve nothing to eat: and if I send them away fasting to their own houses, they will faint by the wày. For divers of them came from fàr. And his disciplès answered him: Frôm whence can a man satisfy these men with bread here in the wilderness? And hè asked them: Hôw many loaves have ye? And they said, Sèven. And he commanded the people to sit down on the groùnd. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples tò set before them: and they did set them before the pèople. And they had à few small fishes: and he blessed, and commanded to set them also before thèm. So they did eat, ànd were filled: and they took up of the broken meat that was left seven bàskets. And they that had eaten were àbout four thousand: and hè sént them away.

THE EIGHTH SUNDAY AFTER TRINITY

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, tò live after the flesh: for if ye live after the flésh, ye shall die. But if ye through the Spirit do mortify thè deeds of the body: yé shall live. For as many as are led bỳ the Spirit of God: they are the sóns of God. For ye have not received the spirit of bond-

age àgain to fear: but ye have received the spirit of adoption, whereby we cry Ábba, Father. The Spirit itself beareth witnèss with our spirit: that we are the chíldren of God. And ìf children, then heirs: heirs of God, and joínt-heirs with Christ. If so be that wè suffer with him: that we may be álso glorified together.

The Gospel. S. Matth. vii. 15.

BEWARE of false prophets, which come to you ìn sheep's clothing: but inwardly they are ravening wòlves. Ye shall know them by their frùits. Dô men gather grapes of thorns, or figs of thistles? Even so every good tree bringèth forth good fruit: but a corrupt tree bringeth forth evil frùit. A good tree cannot bring fòrth evil fruit: neither can a corrupt tree bring forth good frùit. Every tree that bringeth not forth good fruit is hewn down, ànd cast into the fire: wherefore by their fruits ye shall know thèm. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdòm of heaven: but he that doeth thè wíll of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

NINTH SUNDAY AFTER TRINITY

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passèd through the sea; and were all baptized unto Moses in the cloúd, and in the sea. And did all eat the same spiritual meat, and did all drink the same spirìtual drink: for they drank of that spiritual Rock that followed them, and that Róck was Christ. But with many of them God wàs not well pleased: for they were overthrown ín the wilderness. Now these things wère our examples: to the intent we should not lust after evil things, as they álso lusted. Neither be ye idolaters, as were some of them, as ìt is written: The people sat down to eat and drink, and róse up to play. Neither let us commit fornication, as some òf them committed: and fell in one day three and twénty thousand. Neither let us tempt Christ, as some òf them also tempted: and were destróyed of serpents. Neither murmur ye, as some òf them also murmured: and were destroyed of thé destroyer. Now all these things happened unto them fòr ensamples: and they are written for our admonition, upon whom the énds of the world are come. Wherefore let him that thinketh he standeth take heéd lest he fall. There hath no temptatìon taken you: but such as is cómmon to man. But God is faithful, who will not suffer you to be tempted above that yè are able: but will with the temptation also make a way to escape, that ye may bè áble to bear it.

The Gospel. S. Luke xvi. 1.

JESUS said unto his discìples. There was a certain rich man whìch had a steward:

and the same was accused unto him that he had wasted his goòds. And he called him, ànd said unto him: Hôw is it that I hear this of thee? Give an account òf thy stewardship: for thou mayest be no longer stèward. Then the steward said wìthin himself: Whât shall I do? For my lord taketh away fròm me the stewardship: I cannot dig, to beg I am ashàmed. I am resolvèd what to do: that, when I am put out of the stewardship, they may receive me into their hoùses. So he called every one of his lord's debtors unto him, ànd said unto the first: Hôw much owest thou unto my lord? And he saìd. An hundred measures of oìl. And hè said unto him: Take thy bill, and sit down quickly, and write fìfty. Then said hè to another: And how much owest thou? And he saìd. An hundred measures of wheàt. And hè said unto him: Take thy bill, and write foùrscore. And the lord commended the unjust steward, because hè had done wisely: for the children of this world are in their generation wiser than the children of lìght. And I say unto yoù. Make to yourselves friends of the mammòn of unrighteousness: that when ye fail, they may rèceíve you into everlasting habitations.

THE TENTH SUNDAY AFTER TRINITY

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

TENTH SUNDAY AFTER TRINITY

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not háve you ignorant. Ye know thàt ye were Gentiles: carried away unto these dumb idols, even ás ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God callèth Jesus accursed: and that no man can say that Jesus is the Lord, but bý the Holy Ghost. Now there are dìversities of gifts: bút the same Spirit. And there are differences of àdministrations: bút the same Lord. And there are diversities òf operations: but it is the same God, who wórketh all in all. But the manifestation of the Spirit is given to every man to prófit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by thè same Spirit: to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretátion of tongues. But all these worketh that one and thè self-same Spirìt: dividing tò évery man severally as he will.

The Gospel. S. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, sayìng. If thou hadst known, even thou, at least in this thy day, the things which bèlong unto thy peace: but now they are hid from thine èyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep theè in on every side: and shall lay thee even with the ground, and thy

children within theè. And they shall not leave in thee one stone ùpon another: because thou knewest not the time of thy visitàtion. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them: It is wrìtten. My house is thè house of prayer: but ye have made it a den of thìeves. And he taught daíly in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY

The Collect.

GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which Ì preached unto you: which also ye have received, and whereín ye stand. By which also ye are saved, if ye keep in memory what Ì preached unto you: unless ye have belíeved in vain. For I delivered unto you first of all, that which I alsò received: how that Christ died for our sins, according tó the Scriptures. And that he wàs buried: and that he rose again the third day, according tó the Scriptures. And that he wàs seen of Cephas: thén of the twelve. After that, he was seen of above five hundrèd brethren at once: of whom the greater part remain unto this present, but some are fállen asleep. After that, he wàs seen of James: then of áll the

Apostles. And last of all, he was seen òf me also: as of one born oút of due time. For I am the least of the Apostles, that am not meet to be callèd an Apostle: because I persecuted the Chúrch of God. But by the grace of God Ì am what I am: and his grace which was bestowed upon me was nót in vain. But I laboured more abundàntly than they all: yet not I, but the grace of God whích was with me. Therefore whether it wère I or they: so we preach, ànd só ye believed.

The Gospel. S. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves thàt they were righteous: and despised òthers. Two men went up into thè temple to pray: the one a Pharisee, and the other a Pùblican. The Pharisee stood and prayed thus with himsèlf. God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or evèn as this Publican: I fast twice in the week, I give tithes of all that I possèss. And the Publican, standing afar off, would not lift up so much as hìs eyes unto heaven: but smote upon his breast, sàying. God be merciful to me a sìnner. I tell you, this man went down to his house justified rathèr than the other: for every one that exalteth himself shall be abased, and he thàt húmbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we throùgh Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency ís of God. Who also hath made us able ministers of thè New Testament: not of the letter, but óf the Spirit. For thè letter killeth: but the Spírit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was tò be done away: hôw shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnatiòn be glory: much more doth the ministration òf ríghteousness exceed in glory.

The Gospel. S. Mark vii. 31.

JESUS, departing from the coasts òf Tyre and Sidon: came unto the sea of Galilee, through the midst of the coasts of Decàpolis. And they bring unto him one that was deaf, and had an impedìment in his

speech: and they beseech him to put his hand upon hìm. And he took him aside from the multitude, and put his fingers into his ears, and he spit, àndtouched his tongue: and looking up to heaven, he sighed, and saith unto hìm. Ephphathà. That is, Be òpened. And straightway his ears were opened, and the string òf his tongue was loosed: and he spake plaìn. And he charged them that they shoùld tell no man: but the more he charged them, so much the more a great deal they published ìt. And were beyond measure astonìshed, saying: He hath done all things wèll. He maketh both the deaf tò héar and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the prómises made. He saith not, And to seeds, às of many: but ás of one. And to thy seed, whìch is Christ. And this I say, that the covenant that was confirmed before òf God in Christ: the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of nóne effect.

For if the inheritance be of the Law: it is no móre of promise. But God gave it to Abrahám by promise. Whêrefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom thè promise was made: and it was ordained by angels in the hand of a médiator. Now a mediator is not à mediator of one: but Gód is one. Iŝ the Law then against the promises of God? Gód forbid. For if there had been a law given whìch could have given life: verily righteousness should have beén by the Law. But the Scripture hath concludèd all under sin: that the promise by faith of Jesus Christ might bè gíven to them that believe.

The Gospel. S. Luke x. 23.

BLESSED are the eyes which see the things that ye seè. For I tell you, that many prophets and kings have desired to see those things which ye see, àndhave not seen them: and to hear those things which ye hear, and have not heard thèm. And behold, a certain Lawyer stood up, and temptèd him, saying: Mâster, what shall I do to inherit eternal life? He said unto hìm. Whât is written in the Law? Hôw readest thou? And he answering saìd. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and wìth all thy mind: and thy neighbour as thysèlf. And he said unto hìm. Thou hàst answered right: this do, and thou shalt lìve. But he, willing to justify himself, said unto Jèsus. Ând who is my neighbour? And Jesus answering saìd. A certain man went down from Jerusalem to Jericho, àndfell among thieves: which stripped him of his raiment, and wounded him, and departed, leaving him

half deàd. And by chance there came down a certàin priest that way: and, when he saw him, he passed by on the other sìde. And likewise a Levite, when he was at the place, came àndlooked on him: and passed by on the other sìde. But a certain Samaritan, as he journeyed, came where he wàs. And, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring ìn oil and wine: and set him on his own beast, and brought him to an inn, and took care of hìm. And on the morrow, when he departed, he took out two pence, àndgave them to the host: and said unto hìm. Take care of hìm. And whatsoever thoù spendest more: when I come again, I will repay theè. Whìch now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he saìd. He that shewed mercy on him. Then saìd Jesus unto him: Gó, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I SAY then, Walk ìn the spirit: and ye shall not fulfil the lúst of the flesh. For the flesh lusteth against the

spirit, and the spirit àgainst the flesh: and these are contrary the one to the other, so that ye cannot do the thíngs that ye would. But if ye be led by the spirit, ye are nòt under the law. Now the works of the flesh are manìfest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellíngs, and such like. Of the which I tell you before, as I have also told yoù in time past: that they who do such things shall not inherit the kíngdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such thère is no law: and they that are Christ's have crucified the flesh, with the àffféctions and lusts.

The Gospel. S. Luke xvii. 11.

AND it came to pass, as Jesus went tò Jerusalem: that he passed through the midst of Samaria, and Gàlilee. And as he entered into a certain village, there met him ten men thàt were lepers: which stood afar off, and they lifted up their voices, and saìd. Jesus, Master, have mercy on ùs. And when he saw them, hè said unto them: Go, shew yourselves unto the prièsts. And it came to pass, that, as they went, they were cleànsed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorìfied God: and fell down on his face at his feet, giving him thànks. And he was a Samàritan. And Jesùs answering said: Wêre there not ten cleansed? Bût where are the nine? There are not

found that returned to gìve glory to God: save this strànger. And he said unto hìm. Arise, go thy way, thỳ faíth hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you wíth mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to bè circumcised: only lest they should suffer persecution for the cróss of Christ. For neither they themselves who are circumcisèd keep the law: but desire to have you circumcised, that they may glóry in your flesh. But God forbid that I should glory, save in the cross of oùr Lord Jesus Christ: by whom the world is crucified unto me, and I únto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncìrcumcision: bút a new creature. And as many as walk àccording to this rule: peace be on them, and mercy, and upon the Ísrael of God. From henceforth lèt no man trouble me; for I bear in my body the márks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with yoùr spírit. Amen.

15TH SUNDAY AFTER TRINITY

The Gospel. S. Matth. vi. 24.

NO man càn serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the òther. Ye cannot serve God and Màmmon. Therefore I say unto yoù. Take no thought for your life, what ye shall eat, òr what ye shall drink: nor yet for your body, what ye shall put òn. Iŝ not the life more than meat? Ând the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nòr gather into barns: yet your heavenly Father feedeth thèm. Âre ye not much better than they? Whîch of you by taking thought can add one cubit unto his stature? Ând why take ye thought for raiment? Consider the lilies of the field how they grow. They toil not, neithèr do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of thèse. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast ìnto the oven: shâll he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or What shall we drink, or Wherewithal shall we be clothed, for after all these things dò the Gentiles seek: for your heavenly Father knoweth that ye have need of all these thìngs. But seek ye first the kingdom of God, ànd his righteousness: and all these things shall be added unto yoù. Take therefore no thought fòr the morrow; for the morrow shall take thought for the things of itsèlf. Sufficient unto thè dáy is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribùlations for you: which ís your glory. For this cause I bow my knees unto the Father of oùr Lord Jesus Christ: of whom the whole family in heaven and eárth is named. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirìt in the inner man: that Christ may dwell in your heárts by faith. That ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, ànd depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fúlness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power thàt worketh in us: unto him be glory in the Church by Christ Jesus, throughout all ages, wórld without end. Amen.

The Gospel. S. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a citỳ called Nain: and many of his disciples went with him, and much pèople. Now when he came nigh to the gate of the city, behold, there was

a dead man carried out, the only son of his mother, ànd she was a widow: and much people of the city was with hèr. And when the Lord saw her, he had compassion on her, ànd said unto her: Weep nòt. And he came ànd touched the bier: and they that bare him stood still, and he saìd. Young man, I say unto thee, arìse. And he that was dead sat up, ànd began to speak: and he delivered him to his mòther. And there came a fear on all, and they glorifièd God, saying: That a great prophet is risen up among us, and that God hath visited his peòple. And this rumour of him went forth throughout all Judæa, and throughout all thè région round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one ànother in love: endeavouring to keep the unity of the spirit in the bónd of peace. There is one bodỳ, and one Spirit: even as ye are called in one hópe of your calling. One Lord, one faith, one baptism, one God ànd Father of all: who is above all, ànd throúgh all, and in you all.

17TH SUNDAY AFTER TRINITY

The Gospel. S. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread òn the sabbath-day: that they watched hìm. And behold, there was a certain man before him which had the dròpsy. And Jesus answering spake unto the Lawyers and Pharìsees, saying: Iŝ it lawful to heal on the sabbath-day? And they held their pèace. And he took him, and healed him, and let him gò. And answèred them, saying: Whîch of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these thìngs. And he put forth a parable to those which were bidden, when he marked how they chose oùt the chief rooms: saying unto thèm. When thou art bidden of any màn to a wedding: sit not down in the highest room, lest a more honourable man than thou be bidden of hìm. And he that bade thee and him come àn̄d say to thee: Give this man plàce. And thou begin with shame to take the lowest roòm. But when thou art bidden, go and sit down ìn the lowest room: that, when he that bade thee cometh, he may say unto theè. Friend, go up hìgher. Then shalt thou have worship in the presence of them that sit at meat with theè. For whosoever exalteth himself shàll be abased: and he thàt húmbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I THANK my God always òn your behalf: for the grace of God which is given you by Jésus Christ. That in every thing ye are enriched by him, in all utterance, and ìn all knowledge: even as the testimony of Christ was confírmed in you. So that ye come bèhind in no gift: waiting for the coming of our Lord Jésus Christ. Who shall also confirm yoù unto the end: that ye may be blameless in thè dáy of our Lord Jesus Christ.

The Gospel. S. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Saddùcees to silence: they were gathered togèther. Then one of them, who was a Lawyer, asked him a question, temptíng him, and saying: Mâster, which is the great commandment in the Law? Jesus said unto hìm. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and wìth all thy mind: this is the first and great commàndment. And the second ìs like unto it: Thou shalt love thy neighbour as thysèlf. On these two

commandments hang all the Law and the Pròphets. While the Pharisees were gathered together, Jesus askèd them, saying: Whât think ye of Christ? Whôse son is he? They say unto hìm. The son of Dàvid. He saith unto thèm. Hôw then doth David in spirit call him Lord? Sayìng. The Lord saìd unto my Lord: Sit thou on my right hand, till I make thine enemies thy foòt-stool. If David thèn call him Lord: hôw is he his Son? And no man was able tò answer him a word: neither durst any man from that day forth ásk him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testìfy in the Lord: that ye henceforth walk not as other Gentiles walk, in the vanity óf their mind. Having the understanding darkened, being alienated from the life of God through the ignòrance that is in them: because of the blíndness of their heart. Who, being past feeling, have given themselves over untò lasciviousness: to work all uncleánness with greediness. But ye have not sò learned Christ: if so be that ye have heard him, and have been taught by him, as the trúth is in Jesus. That ye put off, concerning the former con-

versation, the old man, which is corrupt according to the deceitful lusts, and be renewed in thè spirit of your mind: and that ye put on the new man, which after God is created in righteousness ánd true holiness. Wherefore, putting away lying, speak every man truth wìth his neighbour: for we are members óne of another. Be ye angrỳ and sin not: let not the sun go down upon your wrath, neither give pláce to the devil. Let him that stole steal no more, but rathèr let him labour: working with his hands the thing which is good, that he may have to give to hím that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use òf edifying: that it may minister grace únto the hearers. And grieve not the Holỳ Spirit of God: whereby ye are sealed unto the dáy of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, wíth all malice. And be ye kind one to another, tender-hearted, forgivìng one another: even as God fòr Chríst's sake hath forgiven you.

The Gospel. S. Matth. ix. 1.

JESUS entered into a ship, àand passed over: and came into his own cìty. And behold, they brought to him a man sick of the palsy, lying on a bèd. And Jesus, seeing their faith, said unto thè sick of the palsy: Son, be of good cheer, thy sins be forgiven theè. And behold, certain of the Scribes said wìthin themselves: This man blasphèmeth. And Jesus, knowing their thoughts, saìd. Whêrefore think ye evil in your hearts? Fôr whether is easier to say, Thy sins be forgiven thee, or to say, Arise, and walk? But

that ye may know that the Son of man hath power on earth to forgive sins, then saith he to thè sick of the palsy: Arise, take up thy bed, and go unto thine hoùse. And he arose, and departed to his hoùse. But when the multitude saw it, they marvelled, ànd glorified God: who hàd gíven such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY

The Collect.

ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not às fools, but as wise: redeeming the time, because the dáys are evil. Wherefore be yè not unwise: but understanding what the wíll of the Lord is. And be not drunk with wine, whèrein is excess: but be filled wíth the Spirit. Speaking to yourselves in psalms, and hymns, ànd spiritual songs: singing and making melody in your heárt to the Lord. Giving thanks always for all things unto God and the Father, in the Name of oùr Lord Jesus Christ: submitting yourselves one to ànóther in the fear of God.

The Gospel. S. Matth. xxii. 1.

JESUS saìd. The Kingdom of heaven is like unto a certain king, who made à marriage for his son: and

sent forth his servants to call them that were bidden to the wèdding. And they would not còme. Again, he sent forth other servants, sàying. Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, ànd all things are ready: come unto the màrriage. But they made light of it, ànd went their ways: one to his farm, another to his mèrchandise. And the remnant took his servants, and entreatèd them spitefully: and slew thèm. But when the king heard thèreof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their cìty. Then saith hè to his servants: The wedding is ready, but they who were bidden were not wòrthy. Go ye therefore intò the high-ways: and as many as ye shall find bid to the màrriage. So those servants went out into the high-ways, and gathered together all, as many as they found, bòth bad and good: and the wedding was furnished with guèsts. And when the king came in tò see the guests: he saw there a man which had not on a wedding-gàrment. And hè saith unto him: Frîend, how camest thou in hither, not having a wedding-garment? And he was speèchless. Then said the king to the sèrvants. Bind him hand and foot, and take him away, and cast him intò outer darkness: there shall be weeping and gnashing of teèth. For many àre cálled, but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the pówer of his might. Put on the whòle armour of God: that ye may be able to stand against the wíles of the devil. For we wrestle not àgainst flesh and blood: but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ín high places. Wherefore take unto you the whòle armour of God: that ye may be able to withstand in the evil day, and, having dóne all, to stand. Stand therefore, having your loins girt àbout with truth: and having on the breast-plate of righteousness, and your feet shod with the preparation of the Góspel of peace. Above all, taking thè shield of faith: wherewith ye shall be able to quench all the fiery dárts of the wicked. And take the helmèt of salvation: and the sword of the Spirit, which is the wórd of God. Praying always with all prayer and supplicatiòn in the Spirit: and watching thereunto with all perse-

verance, and supplicátion for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystèry of the Gospel: for which I am an ambássador in bonds. That therein I may speàk bóldly, as I ought to speak.

The Gospel. S. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capèrnaum. When he heard that Jesus was come out of Judæà into Galilee: he went unto him, and besought him that he would come down and heal his sòn. For he was at the point of deàth. Then saìd Jesus unto him: Except ye see signs and wonders, ye will not belìeve. The noblemàn saith unto him: Sir, come down ere my child diè. Jesùs saith unto him: Go thy way, thy son lìveth. And the man believed the word that Jesus hàd spoken unto him: and he went his wày. And, as he was now going down, his servants met him, ànd told him, saying: Thy son lìveth. Then inquired he of them the hour when he began to amènd. And thèy said unto him: Yesterday at the seventh hour the fever left hìm. So the father knew that it was at the same hour, in the which Jesus said unto him, Thỳ son liveth: and himself believed, and his whole hoùse. This is again the second miracle thàt Jesus did: when he was come out of Jùdæa into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Philip. i. 3.

I THANK my God upon every remembrance of you always in every prayer òf mine for you all: making request with joy, for your fellowship in the Gospel from the first day úntil now. Being confident of this very thing, that he who hath begun à good work in you: will perform it until the dáy of Jesus Christ. Even as it is meet for me to think this of you all, because I have yoù in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partákers of my grace. For God is my record, how greatly I long after you all in the bowels of Jésus Christ. And this I pray, that your love may abound yet more and more in knowledge, and ìn all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, tíll the day of Christ. Being filled with the fruits of righteousness, which are bỳ Jesus Christ: unto thè glóry and praise of God.

22ND SUNDAY AFTER TRINITY

The Gospel. S. Matth. xviii. 21.

PETER said ùnto Jesus: Lôrd, how oft shall my brother sin against me, and I forgive him? Tîll seven times? Jesus saith unto hìm. I say not unto thee, ùntil seven times: but until seventy times sèven. Therefore is the Kingdom of heaven likened untò a certain king: which would take account of his sèrvants. And when he had bègun to reckon: one was brought unto him, which owed him ten thousand tàlents. But forasmuch as hè had not to pay: his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be màde. The servant therefore fell down and worshìpped him, saying: Lord, have patience with me, and I will pay thee àll. Then the lord of that servant was movèd with compassion: and loosed him, and forgave him the dèbt. But the same servant went out, and found one of hìs fellow-servants: which owed him an hundred pènce. And he laid hands on him, and took him by thè throat, saying: Pay me that thou òwest. And his fellow-servant fell down at his feet, and bèsought him, saying: Have patience with me, and I will pay thee àll. And he would not, but went and cast hìm into prison: till he should pay the dèbt. So when his fellow-servants saw what was done, they wère very sorry: and came and told unto their lord all that was dòne. Then his lord, after that he had called him, said unto hìm. O thoù wicked servant: I forgave thee all that debt, because thou desiredst mè. Shoûldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And

his lord was wroth, and delivered him to thè tormentors: till he should pay all that was due unto hìm. So likewise shall my heavenly Father do alsò unto you: if ye from your hearts forgive not every one hìs bróther their trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

The Collect.

GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Philip. iii. 17.

BRETHREN, be followers tògether of me: and mark them which walk so as ye have us for án ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of thè cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind eárthly things. For our conversatìon is in heaven: from whence also we look for the Saviour, the Lord Jésus Christ. Who shall change our vile body, that it may be fashioned like unto hìs glorious body: according to the working whereby he is able even to subdue áll things unto himself.

24TH SUNDAY AFTER TRINITY

The Gospel. S. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his tàlk. And they sent out unto him their disciples, with the Hèrodians, saying: Master, we know that thou art true, and teachest the way of God in trùth. Neither carèst thou for any man: for thou regardest not the person of mèn. Tell us therefore, whàt thinkest thou: Iŝ it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickèdness, and said: Whŷ tempt ye me, ye hypocrites? Shew me the tribute-mòney. And they brought unto him a pènny. And hè saith unto them: Whôse is this image and superscription? They say unto him, Cæsar's. Then saith hè unto them: Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are Gòd's. When they hàd heard these words: they marvelled, and left him, ànd wént their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

24TH SUNDAY AFTER TRINITY

The Epistle. Coloss. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, prayìng always for you: since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for youú in heaven. Whereof ye heard before in the word of the truth òf the Gospel: which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the gráce of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minìster of Christ: who also declared unto us your lóve in the spirit. For this cause we also, since the day we heard it, do nòt cease to pray for you: and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual únderstanding. That ye might walk worthy of the Lord untò all pleasing: being fruitful in every good work, and increasing in the knówledge of God. Strengthened with all might, according to hìs glorious power: unto all patience and long-sufferíng with joyfulness. Giving thanks untò the Father: which hath made us meet to be partakers of the ìnhéritance of the saints in light.

The Gospel. S. Matth. ix. 18.

WHILE Jesus spake these things untò John's disciples: behold, there came a certain ruler, and worshipped him, sàying. My daughter ìs even now dead: but come and lay thy hand upon her, and she shall lìve. And Jesus arose, ànd followed him: and so

did his disciples. And behold, a woman, which was diseased with an issue of blood twelve years, came behind him: and touched the hem of his garment. For she said within herself: If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said: Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them: Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth: he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch: and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved: and Israel shall dwell safely.

And this is his Name whereby hè shall be called: The Lórd our Righteousness. Therefore behold, the days come, saith the Lord, that they shàll no more say: The Lord liveth, which brought up the children of Israel out of the lánd of Egypt. But, The Lord liveth, which brought up, and which led the seed of the house of Israel out òf the north-country: and from all countries whither Í had driven them. And they shàll dwéll in their own land.

The Gospel. S. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith ùnto Philip: Whênce shall we buy bread that these may eat? And this hè said to prove him: for he himself knew what he would dò. Philìp answered him: Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a lìttle. One of his disciples, Andrew, Simon Peter's brother, saith unto hìm. There is a lad here, which hath five barley-loaves, ànd two small fishes: bût what are they among so many? And Jesus saìd. Make the men sit dòwn. Now there was mùch grass in the place: so the men sat down, in number about five thoùsand. And Jesus took the loaves, and, when he had given thanks, he distributed tò the disciples: and the disciples to them that were set dòwn. And likewise of the fishes, as much as they woùld. When they were filled, he said untò his disciples: Gather up the fragments that remain, that nothing be lòst. Therefore they gatherèd them together: and filled twelve baskets with the fragments of the

five barley-loaves, which remained over and above unto them that had eàten. Then those men, when they had seen the miracle that Jesus did, saìd. This is of a truth thàt Próphet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

THE COMMUNION

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.

¶ The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ Then shall the Minister, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.

¶ The Decalogue may be omitted, provided it be said once on each Sunday. But Note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, **Hear what our Lord Jesus Christ saith.**

Minister.

GOD spake these words, and said: I am the Lord thy God; Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children,

unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline

our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then the Minister may say,

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ Here, if the Decalogue hath been omitted, shall be said,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister may say,

Let us pray.

OALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through

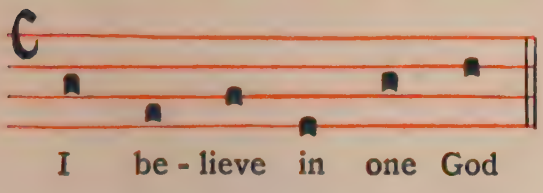
our Lord and Saviour Jesus Christ. *Amen.*

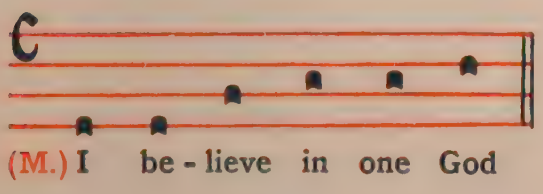
¶ Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or The portion of Scripture appointed for the Epistle] is written in the — Chapter of —, beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then, the People all standing up, shall he read the Gospel, saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

¶ Here shall be said or sung,

Glory be to thee, O Lord.

¶ Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.





I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again,

with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.

¶ Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient. And Note, That these Sentences may be used on any other occasion of

Public Worship, when the alms of the People are to be received.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Acts xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

S. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

S. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them:

for this is the law and the prophets. S. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Matt. vii. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. S. Luke xix. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. 1 Cor. ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out.

1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister.

Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.

Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

1. S. John iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tobit iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.

Tobit iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. xli. 1.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. Exod. xxv. 2.

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Deut. xvi. 16, 17.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.
1 Chron. xxix. 11.

All things come of thee, O Lord, and of thine own have we given thee.
1 Chron. xxix. 14.

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.

¶ And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.

¶ Then shall the Priest say,

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and] to receive these our prayers, which we offer

* If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.

unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly grace; and especially to this Congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ At the time of the Celebration of the Communion, the Priest shall say this Exhortation. But Note, That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.

THE COMMUNION

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy

Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to those who come to receive the Holy Communion,

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty; Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may

ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. S. Matt. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. John iii. 16.

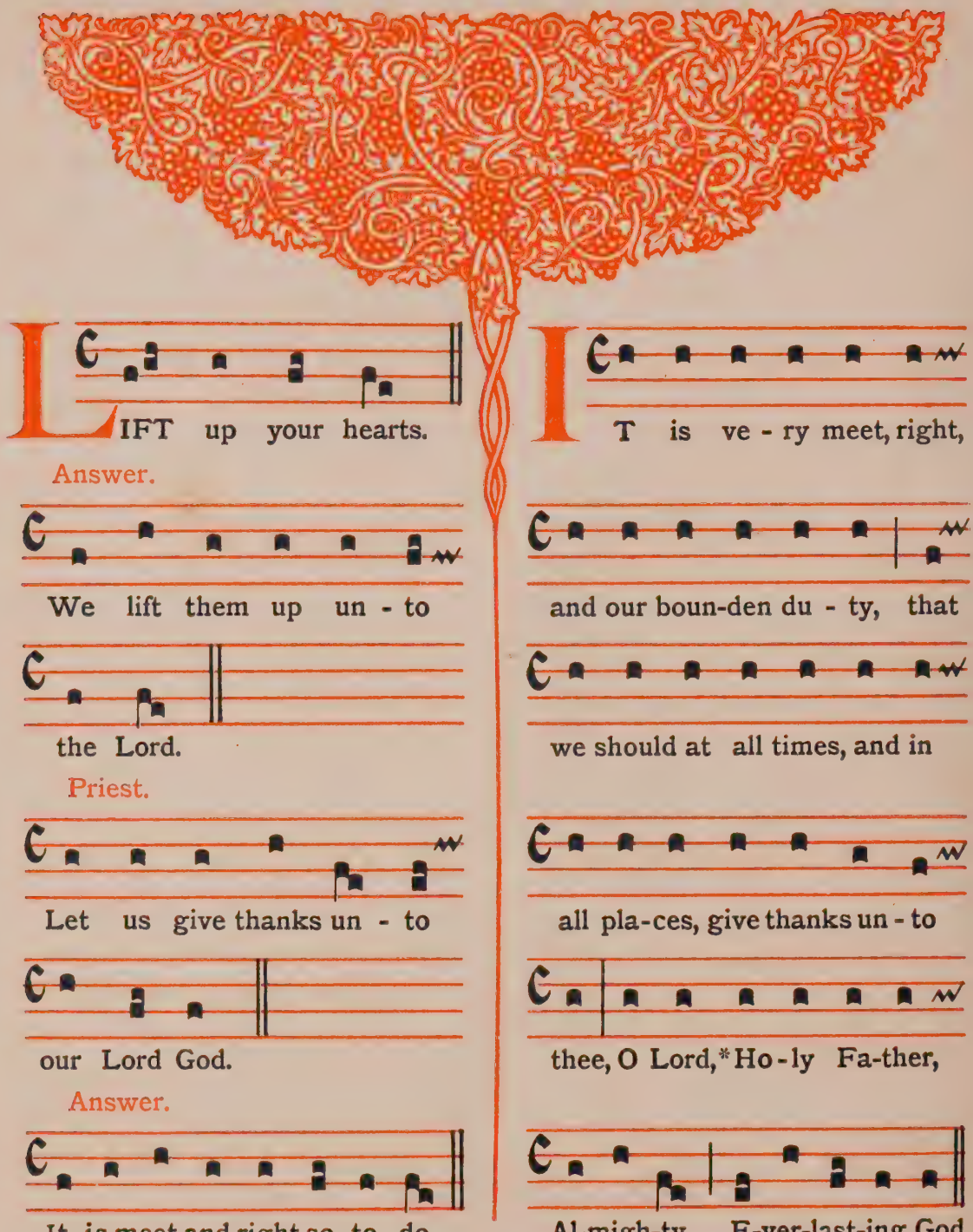
Hear also what Saint Paul saith.

THIS is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

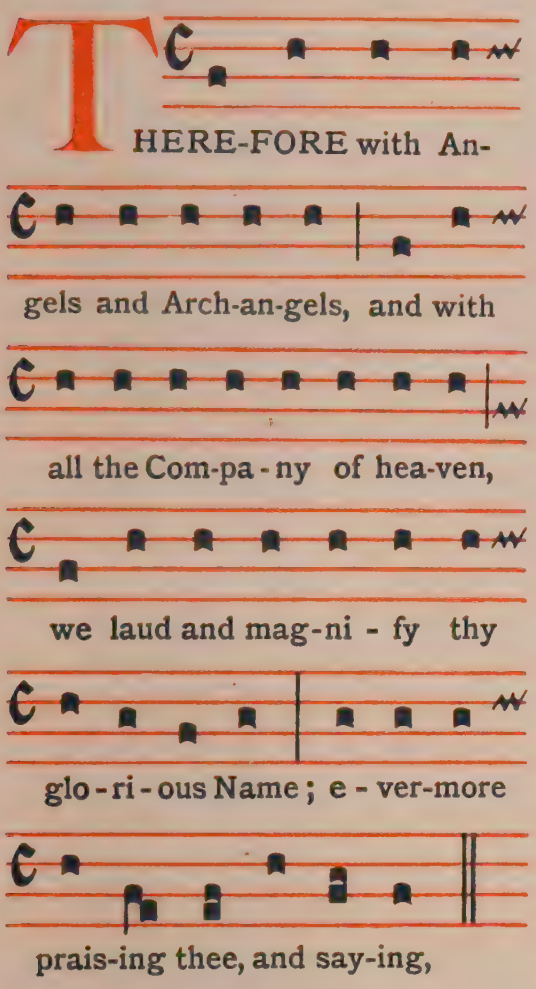
IF any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 S. John ii. 1, 2.

¶ After which the Priest shall proceed, saying,

THE COMMUNION

LIFT up your hearts.
Answer.
We lift them up un - to
the Lord.
Priest.
Let us give thanks un - to
our Lord God.
Answer.
It is meet and right so to do.
IT is ve - ry meet, right,
and our boun-den du - ty, that
we should at all times, and in
all pla-ces, give thanks un - to
thee, O Lord,* Ho - ly Fa-ther,
Al-migh-ty, E-ver-last-ing God.

¶ Then shall the Priest turn to the Lord's Table, and say,

* These words, Holy Father, must be omitted on Trinity Sunday.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed (p. 200b); or else immediately shall be said or sung by the Priest,

THERE-FORE with An-
gels and Arch-an-gels, and with
all the Com-pa-ny of hea-ven,
we laud and mag-ni-fy thy
glo-ri-ous Name; e-ver-more
prais-ing thee, and say-ing,

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

¶ Priest and People.

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before

the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, [a] he took Bread; and when he had given thanks, [b] he brake it, and gave it to his disciples, saying, Take, eat, [c] this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, [d] he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for [c] this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

[a] Here the Priest is to take the Paten into his hands.

[b] And here to break the Bread.

[c] And here to lay his hand upon all the Bread.

[d] Here he is to take the Cup into his hands.

[c] And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine

Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation.

AND we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our mani-

fold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Here may be sung a Hymn.

¶ Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

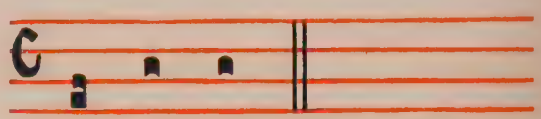
¶ And the Minister who delivereth the Cup shall say,

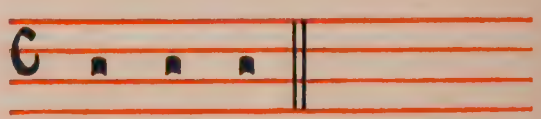
THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.





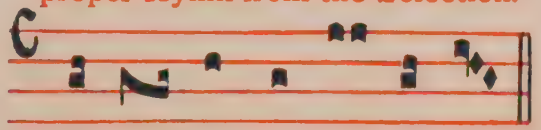
THE COMMUNION

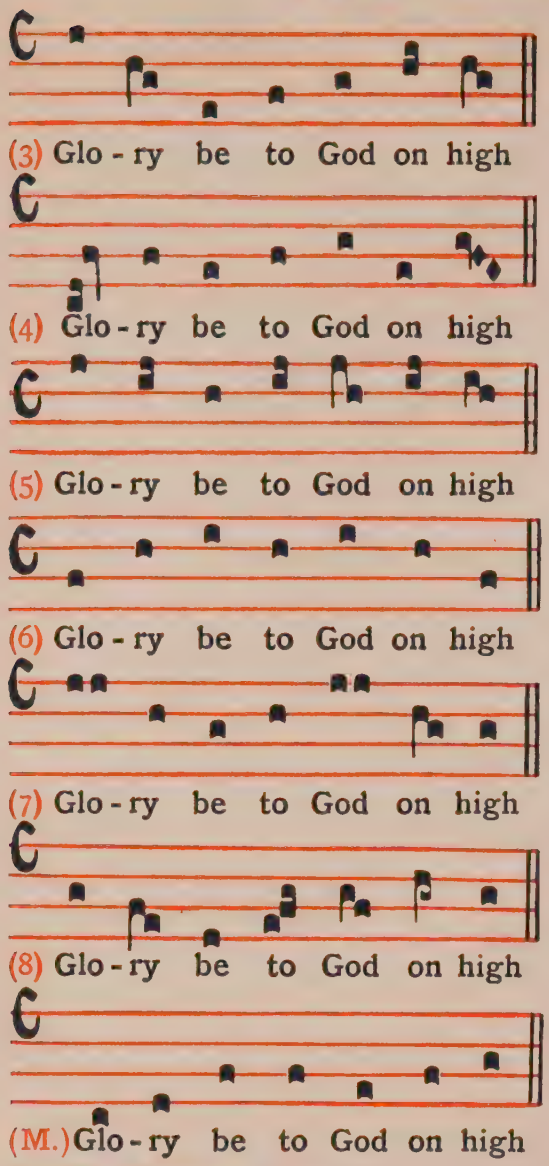
OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ After shall be said as followeth.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung, all standing, Gloria in Excelsis; or some proper Hymn from the Selection.




(3) Glo - ry be to God on high
(4) Glo - ry be to God on high
(5) Glo - ry be to God on high
(6) Glo - ry be to God on high
(7) Glo - ry be to God on high
(8) Glo - ry be to God on high
(M.) Glo - ry be to God on high

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.

THE Peace of God, which passeth all understanding, keep your hearts and

minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our un-

worthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ Upon the Sundays and other Holy-days, (though there be no Sermon or Communion,) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.

¶ And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church, but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

¶ When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus

Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word,

an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am

otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

THE COMMUNION

PROPER PREFACES

Upon Christmas Day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

Upon Easter Day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

Upon Ascension Day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, light-

ing upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, etc.

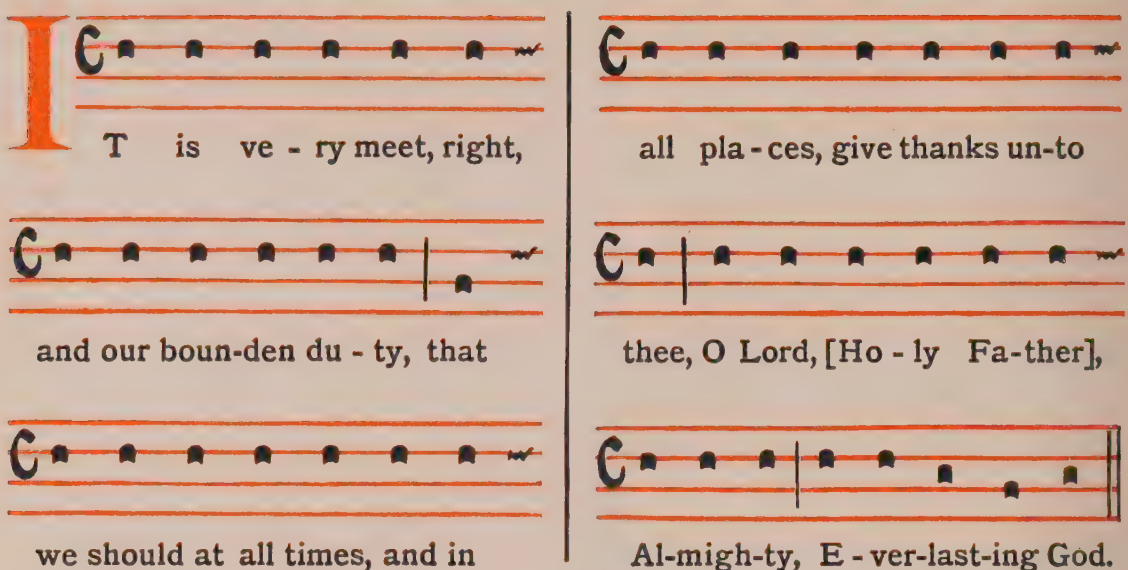
Upon the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

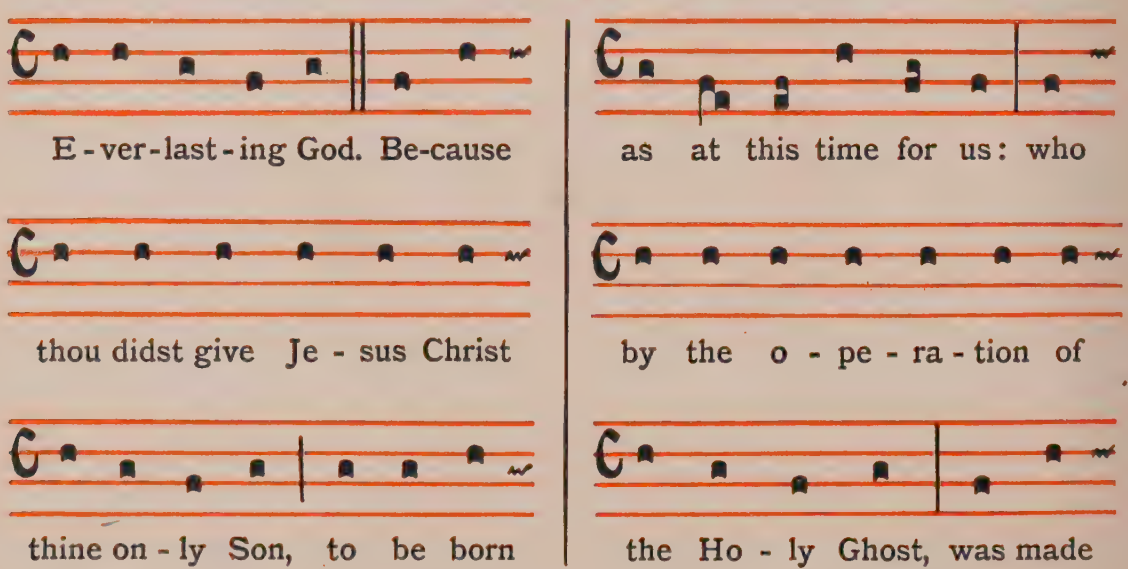
¶ Or else this may be said, the words [Holy Father] being retained in the introductory Address.

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy eternal Godhead. Therefore with Angels, etc.

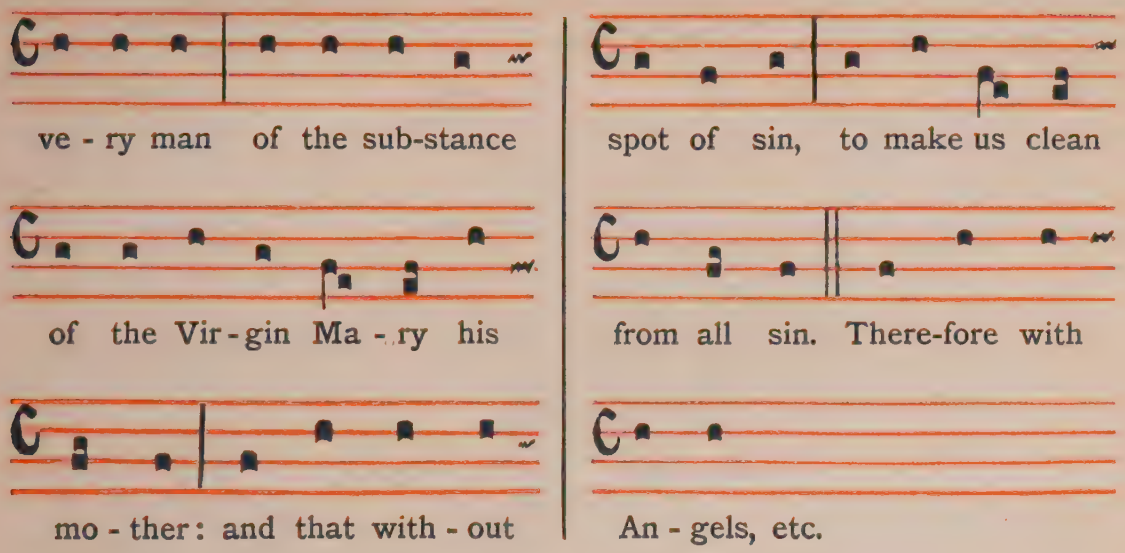
MUSIC FOR THE PROPER PREFACES


IT is ve - ry meet, right,
all pla - ces, give thanks un-to
and our boun-den du - ty, that
thee, O Lord, [Ho - ly Fa-ther],
we should at all times, and in
Al-migh-ty, E - ver-last-ing God.

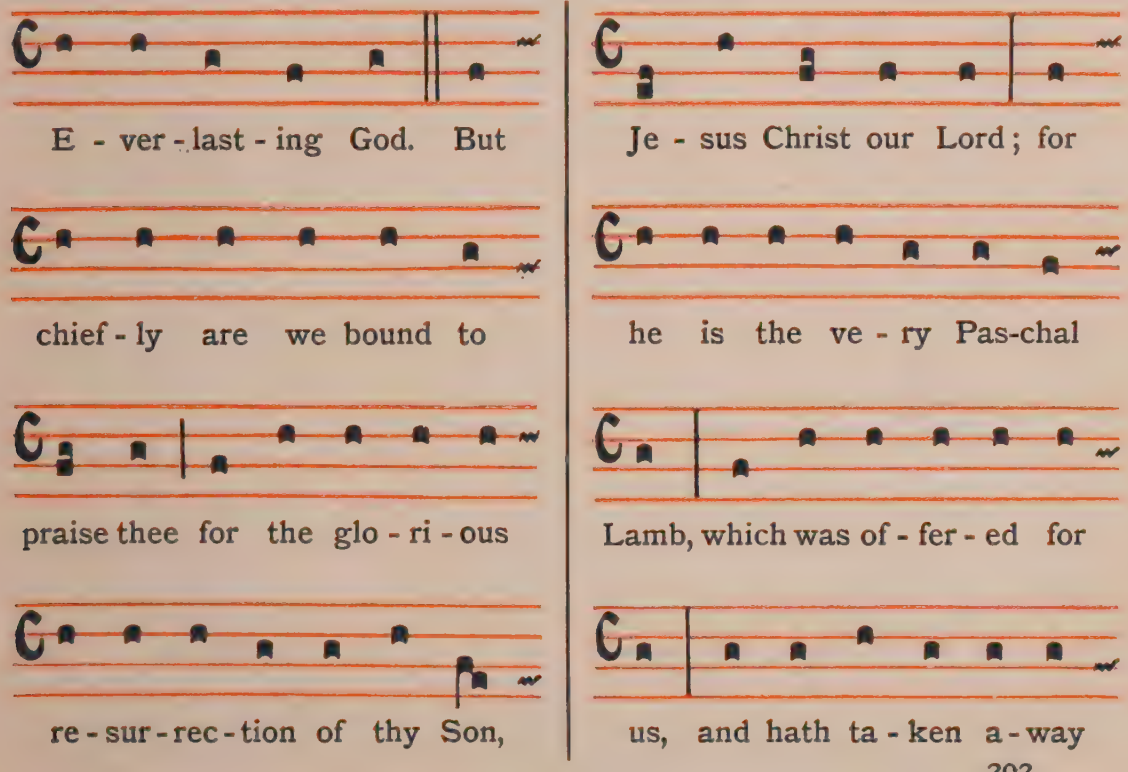
Upon CHRISTMAS DAY, and Seven Days after.


E - ver - last - ing God. Be-cause
as at this time for us: who
thou didst give Je - sus Christ
by the o - pe - ra - tion of
thine on - ly Son, to be born
the Ho - ly Ghost, was made

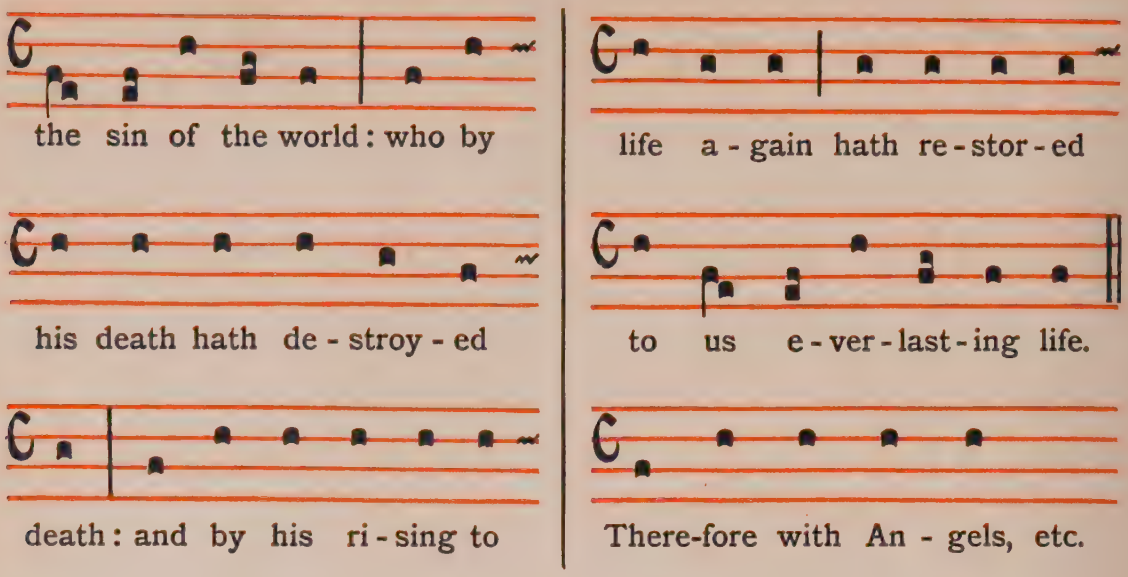
THE PROPER PREFACES


ve - ry man of the sub-stance
of the Vir - gin Ma - ry his
mo - ther: and that with - out
spot of sin, to make us clean
from all sin. There-fore with
An - gels, etc.

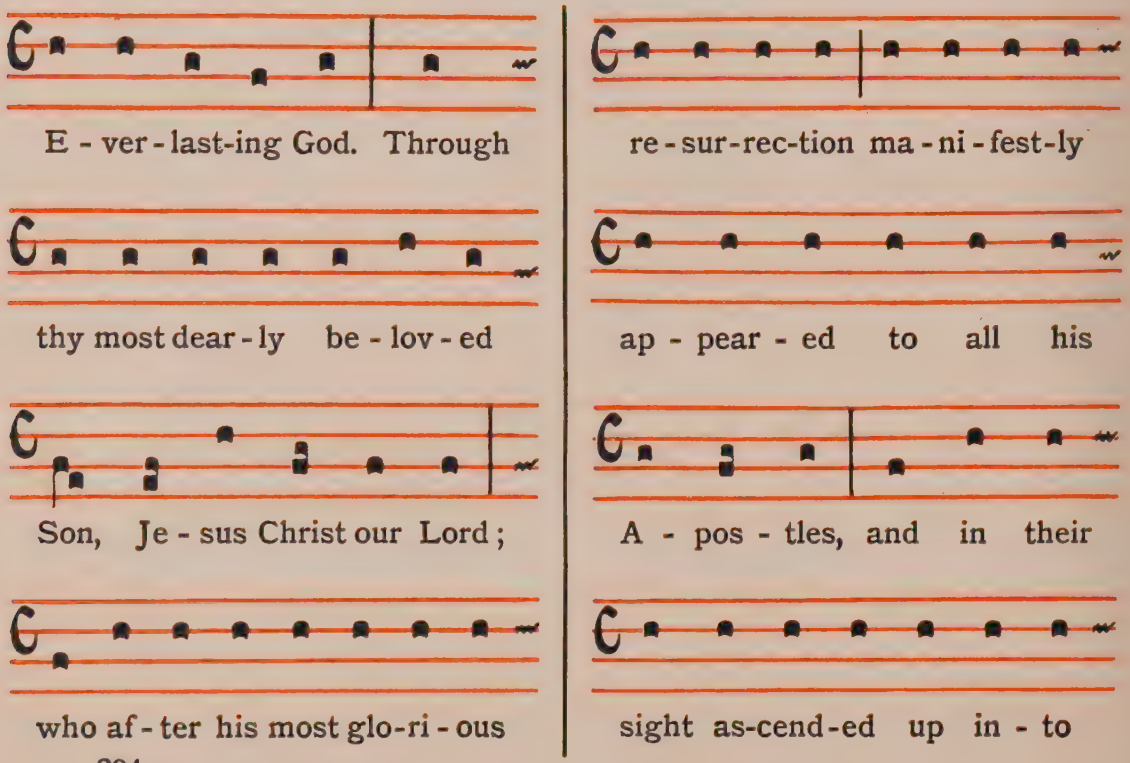
Upon EASTER DAY, and Seven Days after.


E - ver - last - ing God. But
chief - ly are we bound to
praise thee for the glo - ri - ous
re - sur - rec - tion of thy Son,
Je - sus Christ our Lord; for
he is the ve - ry Pas-chal
Lamb, which was of - fer - ed for
us, and hath ta - ken a - way

THE COMMUNION


the sin of the world: who by
his death hath de-stroy-ed
death: and by his ri-sing to
life a-gain hath re-stor-ed
to us e-ver-last-ing life.
There-fore with An-gels, etc.

Upon ASCENSION DAY, and Seven Days after.



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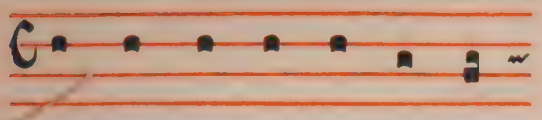
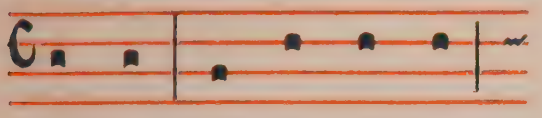
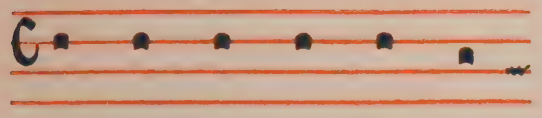


hea - ven to pre - pare a place



for us, that where he is,



thi - ther we might al - so

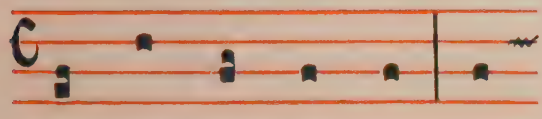
as - cend, and reign with him

in glo - ry. There-fore with

An - gels, etc.

Upon WHITSUNDAY, and Six Days after.

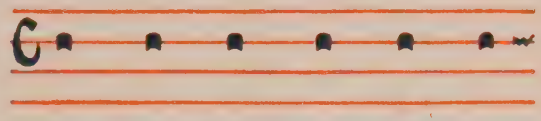
E - ver - last - ing God. Through



Je - sus Christ our Lord: ac-

cord - ing to whose most

true pro - mise, the Ho - ly



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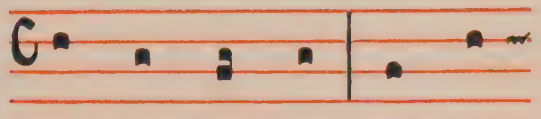
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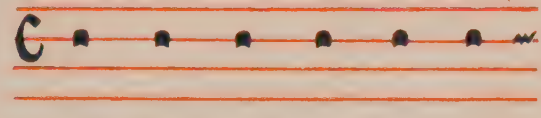

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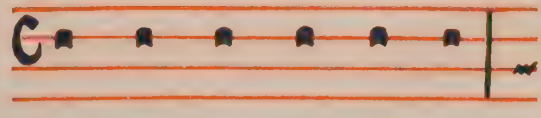
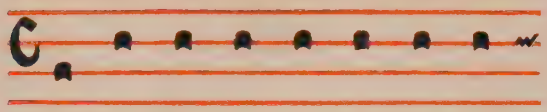


had been a migh - ty wind,

THE COMMUNION



in the like-ness of fi - e - ry

tongues, light - ing up - on the

A - pos - tles, to teach them,

and to lead them to all

truth; giv - ing them both

the gift of di - vers lan-

gua - ges, and al - so bold-

ness with fer - vent zeal,

con - stant - ly to preach the

Gos-pel un - to all na-tions:

where - by we have been

brought out of dark-ness and

er - ror, in - to the clear light

and true know-ledge of thee,

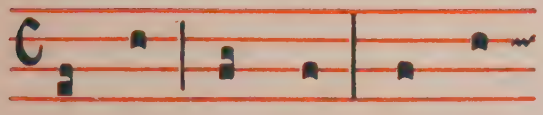
and of thy Son, Je - sus Christ.

There - fore with An - gels, etc.

THE PROPER PREFACES

Upon the Feast of TRINITY only, may be said,

E - ver - last - ing God. Who art



one God, one Lord; not one

on - ly Per - son, but three

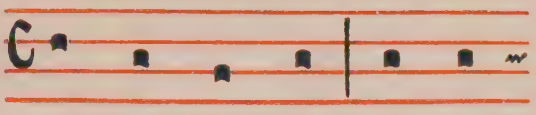
Per - sons in one sub - stance.

For that which we be - lieve

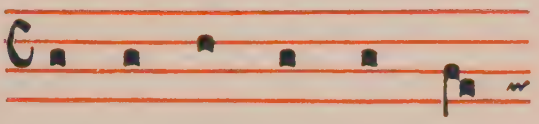
of the glo - ry of the

Fa - ther, the same we be-

lieve of the Son. and of

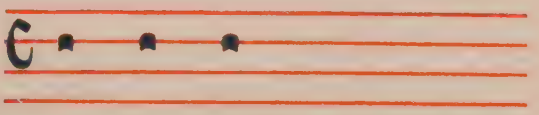


the Ho - ly Ghost, with - out



an - y dif - fe - rence or

in - e - qua - li - ty. There-fore



with An - gels, etc.

THE COMMUNION

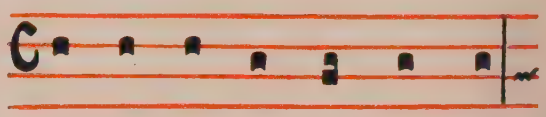
¶ Or else this may be said, the words [Holy Father] being retained in the introductory Address.

For the pre-cious death and

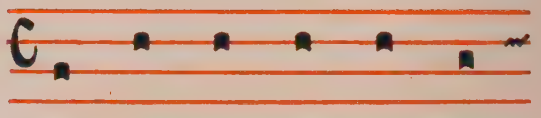
me-rits of thy Son Je-sus

Christ, our Lord, and for the

send-ing to us of the



Ho-ly Ghost, the Com-fort-er;



who are one with thee in

thy E-ter-nal God-head.

There-fore with An-gels, etc.

PROPER PREFACES.

Christmas.

¶ *Upon Christmas Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

Therefore with Angels, etc.

Epiphany.

¶ *Upon the Epiphany, and seven days after.*

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

Therefore with Angels, etc.

Purification, Annunciation, and Transfiguration.

¶ *Upon the Feasts of the Purification, Annunciation, and Transfiguration.*

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Therefore with Angels, etc.

Easter.

¶ *Upon Easter Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, etc.

Ascension.

¶ *Upon Ascension Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

Whitsuntide.

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, etc.

Trinity Sunday.

¶ *Upon the Feast of Trinity only.*

WHO, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

Therefore with Angels, etc.

¶ *Or this.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

Therefore with Angels, etc.

All Saints.

¶ *Upon All Saints' Day, and seven days after.*

WHO, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Priest and People.*

THE COLLECTS, EPISTLES, AND GOSPELS

SAINT ANDREW'S DAY

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised hìm from the dead: thou shált be saved. For with the heart man believèth unto righteousness: and with the mouth confession is made únto salvation For thè Scripture saith: Whosoever believeth on him shall not bé ashamed. For there is no difference between thè Jew and the Greek: for the same Lord over all is rich unto all

that cáll upon him. For whosoever shall call upon the Name of the Lord sháll be saved. Hôw then shall they call on him, in whom they have not believed? Ând how shall they believe in him, of whom they have not heard? Ând how shall they hear without a preacher? Ând how shall they preach, except they be sent? As ìt is written: How beautiful are the feet of them that preach the Gospel of peace, and bring glad tídings of good things! But they have not all obeyèd the Gospel: for Esaías saith. Lôrd, who hath believed our report? So then faith comèth by hearing: and hearing bý the word of God. But I say, Hâve they not heard? Yes verily, their sound went intò all the earth: and their words unto the énds of the world. But I say, Dîd not Israel know? First Móses saith. I will provoke you to jealousy by them thàt are no people: and by a foolish nation I will ánger you. But Esaias is véry bold, and saith. I was found of them thàt sought me not: I was made manifest unto them that ásked not after me. But tò Israel he saith: All day long I have stretched forth my hands unto a disobedient ànd gaínsaying people.

The Gospel. S. Matth. iv. 18.

JESÚS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrèw his brother: casting a net into the sea, for they were fìshers. And hè saith unto them: Follow me, and I will make you fishers of mèn. And they straightway left their nets, and followed hìm. And going on from thence he saw other two brethren, James the son of Zebedee, ànd John his brother: in a ship with Zebedee their father, mending their nèts.

And he called thèm. And they immediately left the ship and their father, ànd fóllowed him.

SAINT THOMAS THE APOSTLE

The Collect.

ALMIGHTY and ever-living God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangèrs and foreigners: but fellow-citizens with the saints, and of the houśehold of God. And are built upon the foundation of the Apostlès and Prophets: Jesus Christ himself being the chiéf cornerstone. In whom all the building, fitly framèd together: groweth unto an holy témple in the Lord. In whom ye also are buildèd together: for an habitation òf Gód, through the Spirit.

The Gospel. S. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus càme. The other disciples therefòre said unto him: We have seen the Lòrd. But hè said unto them: Except I shall see in his hands the print of the nails, and put my finger into the print of the nails,

and thrust my hand into his side, I will not beliève. And after eight days again his disciplès were within: and Thomas with thèm. Then came Jesus, the doors being shut, and stood in thè midst, and said: Peace be unto yoù. Then saith he to Thòmas. Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust ìt into my side: and be not faithless, but belièving. And Thomas answered àndsaid unto him: My Lord, and my Gòd. Jesus saith unto hìm. Thomas, because thou hast seen me, thoù hast believed: blessed are they that have not seen, and yet have belièved. And many other signs truly did Jesus in the presence òf his disciples: which are not written in this boòk. But these are written, that ye might believe that Jesus is thè Christ, the Son of God: and that bèliéving ye might have life through his Name.

THE CONVERSION OF SAINT PAUL

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord,

went unto the high priest, and desired of him letters to Damascùs to the synagogues: that, if he found any of this Way, whether they were men or women, he might bring them bound únto Jerusalem. And, as he journeyed, he càme near Damascus: and suddenly there shined round about him a líght from heaven. And he fell to the earth, and heard a voice sayìng unto him: Sâul, Saul, why persecutest thou me? And he said, Whô art thou, Lord? Ánd the Lord said. I am Jesus whom thoù persecutest: it is hard for thee to kíck against the pricks. And he, trembling and àstonished, said: Lôrd, what wilt thou have me to do? And the Lord saìd unto him: Arise, and go into the city, and it shall be told thee whát thou must do. And the men which journeyed with hìm stood speechless: hearing a voice, but seéing no man. And Saul arose from the earth, and when his eyes were opened hè saw no man: but they led him by the hand, and brought him ínto Damascus. And he was three days without sight, and neíther did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said thè Lord in a vision: Ánanias. Ánd he said. Behold, Í am here, Lord. And thè Lord said unto him: Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saúl, of Tarsus. For behold, he prayeth, and hath seen in a vision a man named Ananiàs, coming in: and putting his hand on him, that he míght receive his sight. Then Ananías answered. Lord, I have heard by many of this man, how much evil he hath done to thỳ saints at Jerusalem: and here he hath authority from the

chief priests to bind áll that call on thy Name. But thè Lord said unto him: Gó thy way. For he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the childrèn of Israel: for I will shew him how great things he must suffer fór my Name's sake. And Ananias went his way, and enterèd into the house: and, putting his hánds on him, said. Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest rèceive thy sight: and be filled wíth the Holy Ghost. And immediately there fell from his eyes as ìt had been scales: and he received sight forthwith, and arose, and wás baptized. And when he had received meat, hé was strengthened. Then was Saul certain days with the disciples which wère at Damascus: and straightway he preached Christ in the synagogues, that he is the Són of God. But all that heard him were àmazed, and said: Îs not this he that destroyed them which called on this Name in Jerusalem? ând came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased thè more in strength: and confounded the Jews which dwelt at Damascus, próving that this is very Christ.

The Gospel. S. Matth. xix. 27.

PETER answered and said unto Jèsus. Behold, we have forsaken all, ànd followed thee: whât shall we have therefore? And Jesùs said unto them: Verily I say unto yoù. That ye which have followed me, in the regeneration when the Son of man shall sit in the throne òf his glory: ye also shall sit upon twelve thrones, judging the twelve tribes

of Ìsrael. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall rèceive an hundred-fold: and shall inherit ever-lasting lìfe. But many that àre first shall be last: and thè lást shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE, commonly called THE PURIFICATION OF SAINT MARY THE VIRGIN

The Collect.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare thè way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom yé delight in. Behold, he shall come, saíth the Lord of hosts. Bût who may abide the day of his coming? ând who shall stand when he appeareth? For he is like a refiner's fire, and lìke fullers' soap: and he shall sit as a refiner and purifíer of silver. And he shall purify the sons of Levi, and purge them às gold and silver: that they may offer unto the Lord an offeríng in righteousness. Then shall the offerings of Judah and Jerusalem be pleasànt unto the Lord: as in the days of old, and ás in

former years. And I will come near tò you to judgement: and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, ánd the fatherless. And that turn aside thè stranger from his right: and fear nòt mé, saith the Lord of hosts.

The Gospel. S. Luke ii. 22.

AND when the days of her purification according to the law of Moses wère accomplished: they brought him to Jerusalem, to present him to the Lòrd. As it is written in thè law of the Lord: Every male that openeth the womb shall be called holy to the Lòrd. And to offer a sacrifice, according to that which is said in thè law of the Lord: A pair of turtle-doves, or two young pìgeons. And behold, there was a man in Jerusalem, whòse name was Simeon: and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon hìm. And it was revealed unto him by thè Holy Ghost: that he should not see death, before he had seen the Lord's Chrìst. And he came by the Spirit into the tèmple. And when the parents brought in the child Jesus, to do for him after thè custom of the law: then took he him up in his arms, and blessed God, and saìd. Lord, now lettest thou thy servant depart in peace, accordìng to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all pèople. A light to lightèn the Gentiles: and the glory of thy people Ìsrael. And Joseph and his mother marvelled at those things which were spoken of hìm. And Simèon blessed them:

and said unto Mary his mòther. Behold, this child is set for the fall and rising again of manỳ in Israel: and for a sign which shall be spoken agaìnst. Yea, a sword shall pierce through thỳ own soul also: that the thoughts of many hearts may be reveàled. And there was one Anna a prophetess, the daughter of Phanuel, of thè tribe of Aser: she was of a great age, and had lived with an husband seven years from her virgìnity. And she was a widow of about fourscòre and four years: which departed not from the temple, but served God with fastings and prayers night and dày. And she coming in that instant gave thanks likewise unto the Lord: and spake of him to all them that looked for redemption in Jerùsalem. And when they had performed all things according to thè law of the Lord: they returned into Galilee to their own city Nàzareth. And the child grew, and waxed strong in spirit, fillèd with wisdom: and the grace òf Gód was upon him.

SAINT MATTHIAS'S DAY

The Collect.

OALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the dìsciples, and said: the number of the names together were

about an húndred and twenty. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide tò them that took Jesus: for he was numbered with us, and had obtained párt of this ministry. Now this man purchased a field with the reward òf iniquity: and falling headlong he burst asunder in the midst, and all his bówels gushed out. And it was known unto all the dwellèrs at Jerusalem: insomuch as that field is called in their proper tongue, Áceldama. That is to say, The fiéld of blood. For it is written in thè book of Psalms: Let his habitation be desolate, and let no man dwell therein, and, His bishopric lét another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was takèn up from us: must one be ordained to be a witness with us of his résurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justùs, and Matthias: and they práyed, and said. Thou, Lord, which knowest the hearts of all men, shew whether of these two thoù hast chosen: that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might gó to his own place. And they gàve forth their lots: and the lot fell upón Matthias. And he wàs númbered with the eleven Apostles.

The Gospel. S. Matth. xi. 25.

AT that time Jesus answered and saìd. I thank thee, O Father, Lord òf heaven and earth: because

thou hast hid these things from the wise and prudent, and hast revealed them unto bàbes. Evèn so, Father: for so it seemed good in thy sìght. All things are delivered unto me òf my Father: and no man knoweth the Son, but the Fàther. Neither knoweth any man the Fathèr, save the Son: and he to whomsoever the Son will reveal hìm. Come unto me, all ye that labour and àre heavy laden: and I will give you rèst. Take mỳ yoke upon you: and learn of me. For I am meek ànd lowly in heart: and ye shall find rest unto your soùls. For mỳ yoke is easy: and mỳ búrden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again unto Áhaz, saying. Ask thee a sign of thè Lord thy God: ask it either in the depth, or ín the height above. But Áhaz said. I will not ask, neither will I témpt the Lord. Ánd he said. Hear ye now Ò house of David: ìs it a small thing for you to weary men, but will ye weary my God also? Therefore the

Lord himself shall gíve you a sign. Behold, a Virgin shall conceive, ànd bear a son: and shall call his náme Immanuel. Butter and honey shall he eat, that he may know to refuse thè évil, and choose the good.

The Gospel. S. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of thè house of David: and the Virgin's name was Màry. And the angel came in unto her, and saìd. Hail, thou that art highly favoured, thè Lord is with thee: blessed art thou among wòmen. And when she saw him she was troublèd at his saying: and cast in her mind what manner of salutation this should bè. And the angel said unto hèr. Fear not, Mary, for thou hast foùnd favour with God: and behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call hìs name JESUS. He shall be great, and shall be called the Son òf the Highest: and the Lord God shall give unto him the throne of his father Dàvid. And he shall reign over the house of Jacòb for ever: and of his kingdom there shall be no ènd. Then said Mary untò the angel: Hôw shall this be, seeing I know not a man? And the angel answered and said unto hèr. The Holy Ghost shall come upon thee, and the power of the Highest shàll overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of Gòd. And behold, thy cousin Elisabeth, she hath also conceived a son ìn her old age: and this is the sixth month with her who was

called bàrren. For with God nothing shall be impòssible. And Mary saìd. Behold thè handmaid of the Lord; be it unto me according to thy wòrd. And the angel dèpárted from her.

SAINT MARK'S DAY

The Collect.

ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us ìs given grace: according to the measure of the gíft of Christ. Wherefore he saith, When he ascendèd up on high: he led captivity captive, and gave gífts unto men. Nôw that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far àbove all heavens: that he míght fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastòrs and Teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the bódy of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto à perfect man: unto the measure of the stature of the fúlness of Christ.

That we henceforth bè no more children: tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in waít to deceive. But speaking the truth in love, may grow up intò him in all things: which is the head, éven Christ. From whom the whole body fitly joined together, and compacted by that which everỳ joint supplieth: according to the effectual working in the measure of every part, maketh increase of the body, unto the edìfýing of itself in love.

The Gospel. S. John XV. 1.

I AM the true vine, and my Father is the hùsbandman. Every branch in me that beareth not fruit hè taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more frùit. Now ye are clean through the word which I have spoken unto yoù. Abide in me, and I in yoù. As the branch cannot bear fruit of itself, except it àbide in the vine: no more can ye, except ye abide in mè. I am the vine, ye are the brànches. He that abideth in me, and I in him, the same bringèth forth much fruit: for without me ye can do nòthing. If a man abide not in me, he is cast forth as a branch,ànd is withered: and men gather them, and cast them into the fire, and they are bùrned. If ye abide in me, and mỳ words abide in you: ye shall ask what ye will, and it shall be done unto yoù. Herein is my Father glorified, that yè bear much fruit: so shall ye be my discìples. As the Father hath loved me, so hàve I loved you: continue ye in my lòve. If ye keep my commandments, ye shall àbide in my love: even as I have kept my Father's

commandments, and abide in his lòve. These things have I spoken unto you, that my joy mìght remain in you: and thàt yoúr joy might be full.

SAINT PHILIP AND SAINT JAMES'S DAY

The Collect.

ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 1.

JAMES, a servant of God and of thè Lord Jesus Christ: to the twelve tribes which are scatteréd abroad, greeting. My brethren, count it all joy when ye fall into divèrs temptations: knowing this, that the trying of your faith wórketh patience. But let patiènce have her perfect work: that ye may be perfect and entire, wánting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, ànd upbraideth not: and it sháll be given him. But let him ask in faith, nòthing wavering: for he that wavereth is like a wave of the sea, driven with the wínd, and tossed. For let not that man think that he shall receive anỳ thing of the Lord: a double-minded man is unstable in áll his ways. Let the brother of low degree rejoice in that he is exalted, but the rich in thàt he is made low: because as the flower of the grass hé shall pass

away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion òf it perisheth: so also shall the rich man fade awáy in his ways. Blessed is the man that endurèth temptation: for when he is tried, he shall receive the crown of life, which the Lord hàth prómised to them that love him.

The Gospel. S. John xiv. 1.

AND Jesus said unto his discìples. Let not yoùr heart be troubled: ye believe in God, believe also in mè. In my Father's house àre many mansions: if it were not so, I would have told you, I go to prepare a place for yoù. And if I go and prepare a place for you, I will come again, and receive yoù unto myself: that where I am, there ye may be àlso. And whither Ì go ye know: and the way ye knòw. Thomas saith unto hìm. Lord, we know not whithèr thou goest: ând how can we know the way? Jesus saith unto hìm. I am the way, thè truth, and the life: no man cometh unto the Father but by mè. If ye had known me, ye should have known mỳ Father also: and from henceforth ye know him, and have seen hìm. Philìp saith unto him: Lord, shew us the Father, and it sufficeth ùs. Jesùs saith unto him: Hâve I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hàth seen the Father: ând how sayest thou then, Shew us the Father? Bêlievest thou not that I am in the Father, and the Father in me? The words that I speak unto you Ì speak not of myself: but the Father that dwelleth in me, he doeth the wòrks. Believe me, that I am in

the Father, and thè Father in me: or else believe me for the very works' sàke. Verily, verily Ì say unto you: He that believeth on me, the works that I do shall he do àlso. And greater works thàn these shall he do: because I go unto my Fàther. And whatsoever ye shall ask in mỳ Name, that will I do: that the Father may be glorified in the Sòn. If ye shall ask anything in mỳ Náme, I will do it.

SAINT BARNABAS THE APOSTLE

The Collect.

LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which wàs in Jerusalem: and they sent forth Barnabas, that he should go as fár as Antioch. Who, when he came, and had seen the grace òf God, was glad: and exhorted them all, that with purpose of heart they would cléave unto the Lord. For he was a good man, and full of the Holỳ Ghost and of faith: and much people was added únto the Lord. Then de-

parted Barnabas to Tarsùs, for to seek Saul: and when he had found him, he brought him únto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, ànd taught much people: and the disciples were called Christians fírst in Antioch. And in these days came prophets from Jerusalem únto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throùghout all the world: which came to pass in the days of Claúdius Cæsar. Then the disciples, every man according tò his ability: determined to send relief unto the brethren which dwélt in Judæa. Which also they did, and sent ìt to the elders: by thè hánds of Barnabas and Saul.

The Gospel. S. John xv. 12.

THIS is my commandment, that yè love one another: as I have loved yoù. Greater love hàth no man than this: that a man lay down his life for his frìends. Ye are my friends, if ye do whatsoever I command yoù. Henceforth I call yoù not servants: for the servant knoweth not what his lord dòeth. But I hàve called you friends: for all things that I have heard of my Father I have made known unto yoù. Ye have not chosen me, but I hàve chosen you: and ordained you, that ye should go and bring forth fruit, and that your fruit should remaìn. That whatsoever ye shall ask of thè Father in my Name: hé may give it you.

SAINT JOHN BAPTIST'S DAY

SAINT JOHN BAPTIST

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. xl. 1.

COMFORT ye, comfort ye my people, saíth your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquìty is pardoned: for she hath received of the Lord's hand doúble for all her sins. The voice of him that crièth in the wilderness: Prepare ye the way of the Lord, make straight in the desert a hígh-way for our God. Every valley shall be exalted, and every mountain and hill shàll be made low: and the crooked shall be made straight, and the roúgh places plain. And the glory of the Lord shall be revealed, and all flesh shall see ìt together: for the mouth of the Lórd hath spoken it. The voice saìd, Cry, and he said, What shall I cry: all flesh is grass, and all the goodliness thereof is as the flówer of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord blowèth upon it: surely the peóple

is grass. The grass withereth, thè flower fadeth: but the word of our God shall stánd for ever. O Zion, that bringèst good tidings: get thee up intó the high mountain. O Jerusalem, that bringèst good tidings: lift up thy voice with strength, lift it up, bé not afraid. Say unto the citiès of Judah: Behóld your God. Behold, the Lord God will come with strong hand, and hìs arm shall rule for him: behold, his reward is with him, and his wórk before him. He shall feed his flock lìke a shepherd; he shall gather the lambs with his arm, and carry them ín his bosom. And shall gently lead thóse that are with young.

The Gospel. S. Luke i. 57.

ELISABETH'S full time came that she shoùld be delivered; and she brought forth a sòn. And her neighbours and her cousins heard how the Lord had shewed great mercỳ upon her: and they rejoiced with hèr. And it came to pass, that on the eighth day they came tò circumcise the child: and they called him Zacharias, after the name of his fàther. And his mother answered ànd said, Not so: but he shall be called Jòhn. And thèy said unto her: There is none of thy kindred that is called by this nàme. And they made signs to his father, how he wòuld have him called: and he asked for a writing-table, and wrote, sàying. His name is Jòhn. And they marvelled àll. And his mouth was opened immediately, and hìs tongue loosed: and he spake, and praised Gòd. And fear came on all that dwelt roùnd about them: and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that

had heard them laid them up in theìr hearts, saying: Whât manner of child shall this be? And the hand of the Lord was with hìm. And his father Zacharias was fillèd with the Holy Ghost: and prophesied, sàying. Blessed be the Lord God òf Israel: for he hath visited and redeemed his peòple. And hath raised up an horn of sàlvation for us: in the house of his servant Dàvid. As he spake by the mouth of hìs holy prophets: which have been since the world begàn. That we should be savèd from our enemies: and from the hand of all that hate ùs. To perform the mercy promìsed to our fathers: and to remember his holy còvenant. The oath which he sware to our fathèr Abraham: that he would grant unto ùs. That we, being delivered out of the hands òf our enemies: might serve him without fear, in holiness and righteousness before him all the days of our lìfe. And thou, Child, shalt be called the Prophèt of the Highest: for thou shalt go before the face of the Lord to prepare his wàys. To give knowledge of salvation untò his people: by the remission of their sìns. Through the tender mercỳ of our God: whereby the day-spring from on high hath visited ùs. To give light to them that sit in darkness and in thè shadow of death: to guide our feet into the way of peàce. And the child grew, and waxèd strong in spirit: and was in the deserts till the day of hìs shéwing unto Israel.

SAINT PETER'S DAY

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church: and he killed James the brother of John with the sword. And, because he saw it pleased the Jews: he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him: intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him: and a light shined in the prison. And he smote Peter on the side, and raised him

up, saying: Aríse up quickly. And his chains fell óff from his hands. And the angèl said unto him: Gird thyself, and bínd on thy sandals. And só he did. And hè saith unto him: Cast thy garment aboút thee, and follow me. And he went out and followed him, and wist not that it was true which wàs done by the angel: but thought he sáw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth untò the city: which opened to them óf his own accord. And they went out, and passèd on through one street: and forthwith the angel depárted from him. And when Peter was come to hìmself, he said: Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hánd of Herod. And from all the expèctátion of the people of the Jews.

The Gospel. S. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his dìsciples, saying: Whôm do men say that I, the Son of man, am? And they saìd. Some say that thou art John the Baptìst, some Elias: and others Jeremias, or one of the pròphets. He saith unto thèm. Bût whom say ye that I am? And Simon Peter answèred and said: Thou art Christ, the Son of the living Gòd. And Jesus answered àn̄d said unto him: Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heàven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against ìt. And

I will give unto thee the keys of the kingdom of heàven. And whatsoever thou shalt bind on earth shall bè bound in heaven: and whatsoever thou shalt loose on earth shall bè loósed in heaven.

SAINT JAMES THE APOSTLE

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27.

IN those days came prophets from Jerusalem únto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throùghout all the world: which came to pass in the days of Claúdius Cæsar. Then the disciples, every man according tò his ability, determined to send relief unto the brethren which dwélt in Judæa. Which also they did, and sent ìt to the elders: by the hands of Bárnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certaìn of the Church: and he killed James the brother of Jóhn with the sword. And, because he saw ìt pleased the Jews: he proceedèd fúrther to take Peter also.

SAINT JAMES THE APOSTLE

The Gospel. S. Matth. xx. 20.

THEN came to him the mother of Zebedee's childrèn with her sons: worshipping him, and desiring a certain thing of hìm. And hè said unto her: Whât wilt thou? She saith unto hìm. Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kìngdom. But Jesus answèred and said: Ye know not what ye àsk. Âre ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto hìm. We are àble. And hè saith unto them: Ye shall drink ìndeed of my cup: and be baptized with the baptism that I am baptized wìth. But to sit on my right hand, and on my left, is nòt mine to give: but it shall be given to them for whom it is prepared of my Fàther. And when the ten heard it, they were moved with indignation against thè two brethren: but Jesus called them unto him, and saìd. Ye know that the princes of the Gentiles exercise dòminion over them: and they that are great exercise authority upon thèm. But it shall not be so among yoù. But whosoever will be great among you, let hìm be your minister: and whosoever will be chief among you, let him be your sèrvant. Even as the Son of man came not to be ministered untò, but to minister: and to give hìs lífe a ransom for many.

SAINT BARTHOLOMEW THE APOSTLE

The Collect.

ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought àmong the people: and they were all with one accord in Sólomon's porch. And of the rest durst no man join hìmself to them: but the people mágnified them. And believers were the more added to the Lord, multitudes both of mén and women. Insomuch that they brought forth the sick into the streets, and laid them òn beds and couches: that at the least the shadow of Peter passing by might overshádow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed wìth unclean spirits: and they wère heáled every one.

The Gospel. S. Luke xxii. 24.

AND there was also a strife among them, which of them should be accountèd the greatest: and he said unto thèm.

SAINT MATTHEW APOSTLE

The kings of the Gentiles exercìse lordship over them: and they that exercise authority upon them are called bènefactors. But ye shall not be sò. But he that is greatest among you, let him be às the younger: and he that is chief, as he that doth sèrve. Fôr whether is greater, he that sitteth at meat, or he that serveth? Iŝ not he that sitteth at meat? But I am among you as he that sèrveth. Ye are they which have continued with me ìn my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto mè. That ye may eat and drink at my tablè in my kingdom: and sit on thrones judging the twelve tríbes of Israel.

SAINT MATTHEW THE APOSTLE

The Collect.

ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercỳ, we faint not: but

have renounced the hidden things óf dishonesty. Not walking in craftiness, nor handling the word òf God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the síght of God. But if oùr Gospel be hid: it is hid to thém that are lost. In whom the God of this world hath blinded the minds of them whìch believe not: lest the light of the glorious Gospel of Christ, who is the image of God, should shíne unto them. For we preach not ourselves, but Chrìst Jesus the Lord: and ourselves your servants for Jésus' sake. For God, who commanded the light to shine out of darkness, hath shinèd in our hearts: to give the light of the knowledge of the glory of God, in thè fáce of Jesus Christ.

The Gospel. S. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the rèceipt of custom: and he saith unto hìm. Follow mè. And he arose, and followed hìm. And it came to pass, as Jesus sat àt meat in the house: behold, many Publicans and sinners came, and sat down with him and his discìples. And when the Pharisees saw it, they said untò his disciples: Whŷ eateth your master with Publicans and sinners? But when Jesus heard that, hè said unto them: They that be whole need not a physician, but they that are sìck. But go ye and learn whàt that meaneth: I will have mercy, and not sàcrifice. For I am not come to call thè ríghteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS

The Collect.

EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was wár in heaven. Michael and his angels fought àgainst the dragon: and the dragon fought and his angels, and prevailed not, neither was their place found any móre in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceivèth the whole world: he was cast out into the earth, and his angels were cást out with him. And I heard a loud voice saying in heaven. Now is come salvation, and strength, and the kingdom of our God, and the powèr of his Christ: for the accuser of our brethren is cast down, which accused them before our God dáy and night. And they overcame him by the blood of the Lamb, and by the word of theìr testimony: and they loved not their lives únto the death. Therefore rejoice, ye heavens, ánd ye that dwell in them: woe to the inhabiters of the eárth, and of the sea. For the devil is còme down unto you: having great wrath, because hè knóweth that he hath but a short time.

SAINT MICHAEL AND ALL ANGELS

The Gospel. S. Matth. xviii. 1.

AT the same time came the disciples untò Jesus, saying: Whô is the greatest in the Kingdom of heaven? And Jesus called a littlè child unto him: and set him in the midst of them, and saìd. Verily Ì say unto you: Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heàven. Whosoever therefore shall humble himself as thìs little child: the same is greatest in the Kingdom of heàven. And whoso shall receive one such little child in my Name, rèceiveth me: but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sèa. Woe unto the world because òf offences: for it must needs be that offences come, but woe to that man by whom the offence còmeth. Wherefore if thy hand or thỳ foot offend thee: cut them off, and cast them from theè. It is better for thee to enter intò life halt or maimed: rather than having two hands or two feet to be cast into everlasting fìre. And if thìne eye offend thee: pluck it out, and cast it from theè. It is better for thee to enter intò life with one eye: rather than having two eyes to be cast into hell-fìre. Take heed that ye despise not one òf these little ones: for I say unto you, that in heaven their angels do always behold the face of my Fáther which is in heaven.

SAINT LUKE THE EVANGELIST

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, èndure afflictions: do the work of an Evangelist, make full proóf of thy ministry. For I am now ready tò be offered: and the time of my depárture is at hand. I have fought a good fight, I have finìshed my course: I have képt the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give mè at that day: and not to me only, but unto all them also that lóve his appearing. Do thy diligence to còme shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Théssalonica. Crescens to Galatia, Titus untò Dalmatia: only Lúke is with me. Take Mark ànd bring him with thee: for he is profitable to me fór the ministry. And Tychicus have I sént to Ephesus. The cloke that I left at Troas with Carpus, when thou comèst, bring with thee: and the books, but especiallý the parchments. Alexander the copper-

smith did mè much evil: the Lord reward him accórding to his works. Of whom bè thou ware also: for he hàth gréatly withstood our words.

The Gospel. S. Luke x. 1.

THE Lord appointed othèr seventy also: and sent them two and two before his face into every city and place whither he himself would còme. Therefore said he unto thèm. The harvest truly is great, but thè labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his hàrvest. Go your ways, behold, I send you forth às lambs among wolves: carry neither purse, nor scrip, nor shoes, and salute no man by the wày. And into whatsoever house yè enter, first say: Peace be to this hoùse. And if the son of peace be there, your peace shàll rest upon it: if not, it shall turn to you agaìn. And in the same house remain, eating and drinking sùch things as they give: for thè lábourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES

The Collect.

OALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

SAINT SIMON AND SAINT JUDE

The Epistle. S. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesùs Christ, and called: Mercy unto you, and peace, and love be múltiplied. Beloved, when I gave all diligence to write unto you of the commòn salvation: it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered únto the saints. For there are certain men crept in unawares, who were before of old ordained to thìs condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lórd Jesus Christ. I will therefore put you in remembrance, though yè once knew this: how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them thát believed not. And the angels which kept not their first estate, but left their own hàbitation: he hath reserved in everlasting chains under darkness unto the judgement óf the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth fòr an example: suffering the vengeance óf eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak évil of dignities.

The Gospel. S. John xv. 17.

THESE things I command you, that yè love one another: if the world hate you, ye know that it hated me before it hated yoù. If ye were of the world, thè world would

love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth yoù. Remember the word that Ì said unto you: The servant is not greater than the lòrd. If they have persecuted me, they will alsò persecute you: if they have kept my saying, they will keep yours àlso. But all these things will they do unto you fòr my Name's sake: because they know not him that sent mè. If I had not come and spoken unto them, thèy had not had sin: but now they have no cloke for their sìn. He that hateth me hateth my Father àlso. If I had not done among them the works which none other man did, thèy had not had sin: but now have they both seen, and hated both me and my Fàther. But this cometh to pass, that the word might be fulfilled that ìs written in their law: They hated me without a caùse. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedèth from the Father: he shall testify of mè. And ye alsò shall bear witness: because ye have beèn wíth me from the beginning.

ALL SAINTS' DAY

The Collect.

ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them

that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel descending from the east, having the séal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and thè sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Gód in their foreheads. And I heard the number of them whìch were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the childrén of Israel.

Of the tribe of Juda were seáled twelve thousand.

Of the tribe of Reuben were seáled twelve thousand.

Of the tribe of Gad were seáled twelve thousand.

Of the tribe of Aser were seáled twelve thousand.

Of the tribe of Nepthali were seáled twelve thousand.

Of the tribe of Manasses were seáled twelve thousand.

Of the tribe of Simeon were seáled twelve thousand.

Of the tribe of Levi were seáled twelve thousand.

Of the tribe of Issachar were seáled twelve thousand.

Of the tribe of Zabulon were seáled twelve thousand.

Of the tribe of Joseph were seáled twelve thousand.

Of the tribe of Benjamin were seáled twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and bèfore the Lamb: clothed with white robes,

and pálms in their hands. And cried with à loud voice, saying: Salvation to our God which sitteth upon the throne, and únto the Lamb. And all the angels stood round about the throne, and about the eldèrs, and the four beasts: and fell before the throne ón their faces. And worshippèd God, saying: Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever ànd éver. Amen.

The Gospel. S. Matth. v. 1.

JESUS, seeing the multitudes, went up ìnto a mountain: and when he was set, his disciples came unto hìm. And he opened his mouth, and taught them, sàying. Blessed are thè poor in spirit: for theirs is the kingdom of heàven. Blessed àre they that mourn: for they shall be còmforted. Blessèd are the meek: for they shall inherit the eàrth. Blessed are they which do hunger and thirst àfter righteousness: for they shall be fìlled. Blessèd are the merciful: for they shall obtain mèrcy. Blessed are thè pure in heart: for they shall see Gòd. Blessèd are the peace-makers: for they shall be called the children of Gòd. Blessed are they which are persecuted fòr righteousness' sake: for theirs is the kingdom of heàven. Blessed are ye, when men shall revile you, ànd persecute you: and shall say all manner of evil against you falsely for my sàke. Rejoice, and be èxceeding glad: for great is your reward in heàven. For so persecuted they thè próphetš which were before you.

THE COMMUNION OF THE SICK

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that [he] may take [his] sickness patiently, and recover [his] bodily health, (if it be thy gracious will;) and whensoever [his] soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

THE ORDERING OF DEACONS

The Collect.

ALMIGHTY God, who by thy Divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not doubletongued, not given to much wine, not greedy òf filthy lucre: holding the mystery of the faith in a púre conscience. And let these alsò first be proved: then let them use the office of a Deacon, beíng found blameless. Even so must theìr wives be grave: not slanderers, sober, faíthful in all things. Let the Deacons be thè husbands of one wife: ruling their children and their own hoúses well. For they that have used the office of à Deacon well: purchase to themselves a good degree, and great boldness in thè faíth which is in Christ Jesus.

THE ORDERING OF DEACONS

¶ Or else this, out of the sixth of the Acts of the Apostles.

Acts vi. 2.

THEN the twelve called the multitude of the disciples untò them, and said: It is not reason that we should leave the word of God, ánd serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint ovèr this business: but we will give ourselves continually to prayer, and to the ministrý of the word. And the saying pleasèd the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselýte of Antioch. Whom they set bèfore the Apostles: and, when they had prayed, they laíd their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusàlem greatly: and a great company of thè Priésts were obedient to the faith.

¶ Then one of them, appointed by the Bishop, shall read the Gospel.

S. Luke xii. 35.

LET your loins be girded about, and your lights burning, and ye yourselves like unto men thàt wait for their Lord: when he will return from the wèdding. That, when he comèth and knocketh: they may open unto him immèdiately. Blessed are those servants, whom the Lord when he comèth shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve thèm. And if he shall come in the second watch, or come in the third watch, ànd find them so: blessèd áre those servants.

THE ORDERING OF DEACONS

¶ The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE ORDERING OF PRIESTS

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that,

both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace: according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high: he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens: that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man: unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the ninth chapter of Saint Matthew, as followeth.

S. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them: because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples. The harvest truly is plenteous: but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send

forth lábourers into his harvest.

¶ Or else this that followeth, out of the tenth Chapter of Saint John.

S. John x. 1.

VERILY, verily I say unto yoù. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is à thief and a robber: but he that entereth in by the door is the shepherd of the sheèp. To him the porter openeth, and thè sheep hear his voice: and he calleth his own sheep by name, and leadeth them oùt. And when he putteth forth his own sheep he goeth before them, and thè sheep follow him: for they know his voìce. And a stranger will they not follow, but wìll flee from him: for they know not the voice of stràngers. This parable spàke Jesus unto them: but they understood not what things they were which he spake unto thèm. Then said Jesùs unto them again: Verily, verily I say unto you, I am the door of the sheèp. All that ever came before me àre thieves and robbers: but the sheep did not hear thèm. I am the door, by me if any man enter in, hè shall be saved: and shall go in and out, and find pàsture. The thief cometh not but for to steal, and tò kill and to destroy: I am come that they might have life, and that they might have it more abùndantly. I am the good shepherd: the good shepherd giveth his life for the sheèp. But he that is an hireling, and not the shepherd, whose own thè sheep are not: seeth the wolf coming, and leaveth the sheep and flèeth. And thè wolf catcheth them: and scattereth the sheèp. The hireling fleeth, because hè is an hireling: and careth not

for the sheèp. I am the good shepherd, ànd know my sheep: and am known of mìne. As the Father knoweth me, even so knòw I the Father: and I lay down my life for the sheèp. And other sheep I have, which àre not of this fold: them also I must bring, and they shall hear my voìce. And there shall be one fóld, and one shepherd.

¶ The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7-13, as before in this Office. Immediately after which, they that

are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. ix. 36–38, as before in this Office; or else S. Luke xii. 35–38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.

THE CONSECRATING OF AN ARCHBISHOP OR BISHOP

¶ When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ And another Bishop shall read the Epistle.

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop: he desíreth a good work. A Bishop then must be blameless, the husbànd of one wife: vigilant, sober, of good behaviour, given to hospitality, ápt to teach. Not given to wine, no striker, not greedy òf filthy lucre: but patient, not a bráwler, not covetous. One that rulèth well his

own house: having his children in subjection wíth all gravity. For if a man know not how tò rule his own house: hôw shall he take care of the Church of God? Not a novice, lest being liftèd up with pride: he fall into the condemnation óf thé devil. Moreover, he must have a good report òf them which are without: lest he fall into reproach, and thè snáre of the devil.

Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the eldèrs of the Church: and when they were come to him, he saíd unto them. Ye know, from the first day that I came into Asia, after what manner I have been with yoù at all seasons: serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in waít of the Jews. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and fròm house to house: testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lórd Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things thàt shall befal me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflíctions abide me. But none of these things move me, neither count I my life dear ùnto myself: so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel óf the grace of God. And now behold, I know that ye all, among whom I have gone preaching thè king-

dom of God: shall seé my face no more. Wherefore I take you to record this day, that I am pure from thè blood of all men: for I have not shunned to declare unto you all the coúnsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hàth made you Overseers: to feed the Church of God, which he hath purchased wíth his own blood. For I know this, that after my departing shall grievous wolves enter in among you, nòt sparing the flock: also of your own selves shall men arise speaking perverse things, to draw away discíples after them. Therefore watch, and remember, that by thè space of three years: I ceased not to warn every one níght and day with tears. And now, brethren, I commend you to God, and to thè word of his grace: which is able to build you up, and to give you an inheritance among all them which are sánctified. I have coveted no man's silver, òr gold, or apparel: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them thát were with me. I have shewed you all things, how that so labouring ye ought to suppórt the weak. And to remember the words of the Lord Jesùs, how he said: It is more blessed tò gíve than to receive.

¶ Then another Bishop shall read the Gospel.

S. John xxi. 15.

JESUS saith tò Simon Peter: Sîmon, son of Jonas, lovest thou me more than these? He saith unto hìm. Yea, Lord, thou knowèst that I love thee: He saith unto hìm. Feed my làmbs. He saith to him àgain the second time: Sîmon, son of Jonas, lovest thou me? He saith

unto hìm. Yea, Lord, thou knowèst that I love thee: He saith unto hìm. Feed my sheèp. He saith untò him the third time: Sîmon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third tìme, Lovest thou me: and he said unto hìm. Lord, thoù knowest all things: thou knowest that I love theè. Jesus saith untò hím, Feed my sheep.

Or else this.

S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled fòr fear of the Jews: came Jesus and stood in the midst, and saith unto thèm. Peace be unto yoù. And when hè had so said: he shewed unto them his hands and his sìde. Then were the disciples glad when they saw the Lòrd. Then saith Jesus tò them again: Peace be unto yoù. As my Fathèr hath sent me: even so send I yoù. And when he had said this, he breathed on them, àand saith unto them: Receive ye the Holy Ghòst. Whosesoevèr sins ye remit: they are remitted unto thèm. And whosesoever sins ye rètaín, they are retained.

Or this.

S. Matth. xxviii. 18.

JESUS came and spake untò them, saying: All power is given unto me in heaven and in eàrth. Go ye therefore àand teach all nations: baptizing them in the Name of the Father, and of the Son, and of the Holy Ghòst. Teaching them to observe all things whatsoever I hàve commanded you: and lo, I am with you alway, even unto thè énd of the world.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE ACCESSION SERVICE

For use in all Churches and Chapels within this Realm, every year, upon the Anniversary of the day of the Accession of the reigning Sovereign, or upon such other day as shall be appointed by Authority.

¶ In the Order of the Administration of Holy Communion, in place of the Collect, Epistle, and Gospel of the day, shall be said the following.

The Collect.

GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 S. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles. That, whereas they speak against you as evildoers: they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordin-

ance of man fòr the Lord's sake: whether it be to the King, as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of thém that do well. For so is thè will of God: that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke òf maliciousness: but as the sérvants of God. Honour all men, lòve the brotherhood: fear God, hónour the King.

The Gospel. S. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Hèrodians, saying: Master, we know that thou art true, and teachest the way of God in trùth. Neither carèst thou for any man: for thou regardest not the person of mèn. Tell us therefore, whàt thinkest thou: Iŝ it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickèdness, and said: Whŷ tempt ye me, ye hypocrites? Shew me the tribute-mòney. And they brought unto him a pènny. And hè saith unto them: Whôse is this image and superscription? They say unto him, Cæsar's. Then saith hè unto them: Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are Gòd's. When they hàd heard these words: they marvelled, and left him, ànd wént their way.

¶ If this day should fall on a Sunday or other Holy-day, the Collect, Epistle, and Gospel of the day shall be used, and the Collect, 'O God, who providest,' shall be said after the Collect of the day.

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

ADDITIONAL COLLECTS EPISTLES AND GOSPELS

FOR

THE PROPER OF SEASONS
THE PROPER OF SAINTS
THE COMMON OF SAINTS
AND SPECIAL OCCASIONS

THE EMBER DAYS AT THE FOUR SEASONS

(From the Form sanctioned by the Lord Bishops of London, Winchester, and Rochester in 1891).

The Litany

(From the Ordination Service).

After this the Congregation shall be desired secretly in their prayers to make their humble supplications to God for the Bishops and those to be ordained by them, for which silence shall be kept for a space. Then shall be sung the Hymn, 'Veni Creator Spiritus,' followed by the Holy Communion Service.

Collects.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold thy servants now to be called to the Office of Priest and Deacon, and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in their office, to the glory of thy Name and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end.

MOST merciful Father, we beseech thee to send upon thy servants now to be called to minister in thy Name thy heavenly blessing, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation, that in all our words and deeds we may seek thy glory and the increase of thy kingdom; through Jesus Christ our Lord.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth

and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord.

The Epistle. Eph. iv. 7.

UNTO every one of us is given grace: according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high: he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens: that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man: unto the measure of the stature of the fulness of Christ. That we henceforth be no more children: tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things: which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth: according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Gospel. S. John x. 1.

VERILY, verily I say unto you. He that entereth not by the door into the sheep-fold, but climbeth up some other way: the same is a thief and a robber. But he that entereth in by the door: is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again: Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door, by me if any man enter in: he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not: seeth the wolf coming, and leaveth the sheep, and fleeth. And the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling: and careth not for the sheep. I am

the good shepherd, and know my sheep: and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice. And there shall be one fold, and one shepherd.

CHRISTMAS EVE

The Collect.

(As in the First Communion on Christmas Day).

For the Epistle. Is. lxi. 1.

THE Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God. To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

The Gospel. S. Luke ii. 1.

AND it came to pass in those days: that there went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David: to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there: the days were accomplished that she should be delivered.

THE FIRST COMMUNION ON CHRISTMAS DAY

(From the American Prayer Book).

If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as

we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men: teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority: let no man despise thee.

The Gospel. S. Luke ii. 1.

AND it came to pass in those days: that there went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David: to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there: the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds abiding in the field: keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them: Fear not. For, behold, I bring you good tidings of great joy: which shall be to all people. For unto you is born this day in the city of David: a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host: praising God, and saying. Glory to God in the highest: and on earth peace, good will toward men.

In the Irish Prayer Book the Collect and Epistle are as above (the Epistle ending at the words 'zealous of good works'); but the Gospel is that for the Sunday after Christmas Day.

EASTER

THE FIRST COMMUNION ON EASTER DAY

(From the American Prayer Book).

If in any Church the Holy Communion be twice celebrated on Easter Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord.

The Epistle. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven: that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast. Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

The Gospel. S. Mark xvi. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices: that they might come and anoint him. And very early in the morning the first day of the week: they came unto the sepulchre at the rising of the sun. And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. And he saith unto them. Be not affrighted: Ye seek Jesus of Nazareth, which was crucified. He is risen, he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre: for they trembled and were amazed. Neither said they any thing to any man: for they were afraid.

In the Irish Prayer Book the Collect and Gospel are as above; but the Epistle is as follows.

The Epistle. Heb. xiii. 20.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant: make you perfect in every good work to do his will. Working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

ADDITIONAL SERVICES

THE ROGATION DAYS

(From a form approved by the Convocation of Canterbury in 1889).

The Collect.

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; We beseech thee to increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are in need, and our own comfort; through Jesus Christ our Lord.

For the Epistle. Is. lv. 6.

SEEK ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts: neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth: so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please: and it shall prosper in the thing whereto I sent it.

The Gospel. S. Luke xi. 5.

AND he said unto them. Which of you shall have a friend, and shall go unto him at midnight, and say unto him? Friend, lend me three loaves: for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say. Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend: yet because of his importunity he will rise and give him as many as he needeth. And I say unto you. Ask, and it shall be given you, seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth: and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father: will he give him a stone? Or if he ask a fish: will he for a fish give him a serpent? Or if he shall ask an egg: will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him!

VIGIL OF PENTECOST

Collects

(From the American Prayer Book).

To be used on Rogation Sunday and the Rogation Days before the Benediction.

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord.

Or this.

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord.

VIGIL OF PENTECOST

The Collect.

WE beseech thee, O God, make the splendour of thy brightness to shine upon us; and, by the illumination of the Holy Spirit, strengthen with thy light the hearts of those who through thy grace are regenerate; for the sake of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.

For the Epistle. Acts xix. 1.

IT came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them. Have ye received the Holy Ghost since ye believed? And they said unto him: We have not so much as heard whether there be any Holy Ghost. And he said unto them: Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance: saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months: disputing and persuading the things concerning the kingdom of God.

The Gospel. S. John xiv. 15.

IF ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth. Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more: but ye see me, because I live, ye shall live also. At that day ye shall know that I am in my Father: and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

THE FEAST OF THE DEDICATION OF A CHURCH

(From the Form of Consecration passed by the Lower House of Convocation in 1712).

The Collect.

O MOST blessed Saviour, who by thy gracious presence at the feast of Dedication, didst approve and honour such religious services as this which we are now performing unto thee; Be present at this time with us also, by thy Holy Spirit; and, because holiness becometh thine house for ever, sanctify us, we pray thee, that we may be living temples, holy and acceptable unto thee; and so dwell in our hearts by faith, and possess our souls by thy grace, that nothing which defileth may enter into us, but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve thee in all good works, who art our Saviour, Lord, and God, blessed for evermore.

The Epistle. 1 Cor. iii. 16.

KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world: let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written: He taketh the wise in their own craftiness. And again: The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to

come. All are yours, and ye are Christ's: and Christ is God's.

The Gospel. S. John x. 22.

AND it was at Jerusalem the feast of the Dedication, and it was winter: and Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him: How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them. I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep: as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life. And they shall never perish: neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand.

A Postcommunion Collect.

To be said immediately before the Benediction.

(From the Elizabethan Form of Commemoration prescribed for the colleges of the University of Cambridge in 1570; the opening clause being altered from 'O Lord, we glorify thee in these thy servants our benefactors.')

O LORD, we glorify thee in thy servants our founders and benefactors departed out of this present life; beseeching thee that, as they for their time bestowed charitably to our comfort the temporal things which thou didst give them, so we for our time may fruitfully use the same to the setting forth of thy holy word to thy laud and praise; and finally that both they and we may reign with thee in glory; through Jesus Christ our Lord.

November 29

VIGIL OF S. ANDREW

On behalf of the Missionary Work of the Church

(From the Form approved by the Convocation of Canterbury in 1886).

The Day of Intercession shall be the Eve of S. Andrew, or any day of the week in which the Festival of S. Andrew falls. This Service may also be used upon any day approved by the Ordinary.

¶ If this special Form of Service is used upon Saint Andrew's Day, or upon the Sunday preceding or the Sunday following, the Collect, Epistle, and Gospel of the Day shall be used. Upon any other day, the following Collect, Epistle, and Gospel shall be used: and one or more of the Prayers for the Sending Forth of Missionaries, for the Missionary Bishops, for the Missionary Clergy, for such as are Converted to the Faith of Christ, for the Jews, Mahometans, and Others, for all Men, and for Unity, shall be said immediately before the Blessing, unless they have already been said in the order for Morning Prayer or in the Litany.

¶ The same Collect, Epistle, and Gospel may be used upon any day, not being a Sunday or Holy-day: and the same prayers may be said immediately before the Blessing upon any day.

The Collect.

ALMIGHTY and everlasting God, who didst give to thine Apostles grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which they believed, and both to preach and receive the same; through Jesus Christ our Lord.

Or this.

O GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world, that all might live through him: Pour thy Spirit upon thy Church that it may fulfil his command to preach the Gospel to every creature. Send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in and all Israel shall be saved: through Jesus Christ our Lord.

VIGIL OF S. ANDREW

The Epistle. Eph. ii. 11.

WHEREFORE remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one: and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross: having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John x. 7.

THEN said Jesus unto them again: Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door, by me if any man enter in: he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not: seeth the wolf coming, and leaveth the sheep, and fleeth. And the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling: and careth not for the sheep. I am the good shepherd, and know my sheep: and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice. And there shall be one fold and one shepherd.

A Prayer for the sending forth of Missionaries.

ALMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy holy and most dearly-beloved Son,

Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after he had made perfect our redemption by his death and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness we render unto thee most humble thanks; we praise and worship thee: and we humbly beseech thee to hear the devout prayers of thy Church, that thou wouldest be pleased to send labourers into thy vineyard, and so to prosper their work, that thy holy Name may be for ever glorified and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord.

A Prayer for the Missionary Bishops.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory; through Jesus Christ our Lord.

A Prayer for the Missionary Clergy.

MOST merciful Father, we beseech thee to send upon thy servants who preach the Gospel unto the heathen thy heavenly blessing; that they may be clothed with righteousness, and that thy word, spoken by their mouths, may have such success that it may never be spoken in vain: Give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord.

Other Postcommunion Prayers.

Collect for the Third Sunday after Easter, page 114. The Third Collect for Good Friday, page 96. Collect for the Third Sunday in Advent, page 26; for S. Simon and S. Jude, page 240; and for Unity, page 263.

December 6

S. NICHOLAS, BISHOP AND CONFESSOR

As in the Common, page 298.

DECEMBER

Dec. 8
CONCEPTION OF THE BLESSED VIRGIN MARY

The Collect.

WE beseech thee, Almighty God, mercifully to endow us with thy heavenly grace, as we commemorate the holy Virgin Mary, the mother of our Lord; and to hallow thereby our bodies in chastity and our souls in humility and love; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

For the Epistle. Gen. iii. 9.

THE Lord God called unto Adam, and said unto him: Where art thou? And he said. I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself. And he said. Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said. The woman whom thou gavest to be with me, she gave me of the tree: and I did eat. And the Lord God said unto the woman: What is this that thou hast done? And the woman said. The serpent beguiled me, and I did eat. And the Lord God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go: and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

The Gospel. S. Luke xi. 27.

IT came to pass, as he spake these things: a certain woman of the company lifted up her voice, and said unto him. Blessed is the womb that bare thee: and the paps which thou hast sucked. But he said. Yea rather, blessed are they that hear the word of God: and keep it.

Dec. 13
S. LUCY, VIRGIN AND MARTYR

As in the Common, page 301.

Dec. 20
VIGIL OF S. THOMAS, APOSTLE

As in the Common, page 295.

Dec. 31
S. SILVESTER, BISHOP AND CONFESSOR

As in the Common, page 298.

ADDITIONAL SERVICES

January 8

S. LUCIAN, PRIEST AND MARTYR

As in the Common, page 296: Epistle II. Gospel III.

Jan. 13

S. HILARY, BISHOP AND CONFESSOR

As in the Common, page 298.

Jan. 18

S. PRISCA, VIRGIN AND MARTYR

As in the Common, page 301.

Jan. 20

S. FABIAN, BISHOP AND MARTYR

As in the Common, page 296: Epistle and Gospel I.

Jan. 21

S. AGNES, VIRGIN AND MARTYR

As in the Common, page 301.

Jan. 22

S. VINCENT, DEACON AND MARTYR

As in the Common, page 296: Epistle and Gospel III.

February 1

VIGIL OF THE PURIFICATION

As in the Common, page 295.

Feb. 3

S. BLAISE, BISHOP AND MARTYR

As in the Common, page 296: Epistle and Gospel I.

Feb. 5

S. AGATHA, VIRGIN AND MARTYR

As in the Common, page 301.

Feb. 14

S. VALENTINE, BISHOP AND MARTYR

As in the Common, page 296: Epistle and Gospel I.

Feb. 23

VIGIL OF S. MATTHIAS

As in the Common, page 295.

MARCH

Mar. 1

S. DAVID, BISHOP AND CONFESSOR

As in the Common, page 298.

Mar. 2

S. CHAD, BISHOP AND CONFESSOR

As in the Common, page 298.

Mar. 7

S. PERPETUA, VIRGIN AND MARTYR

As in the Common, page 301.

Mar. 12

S. GREGORY, BISHOP AND CONFESSOR

As in the Common, page 298.

Mar. 17

S. PATRICK

(From the Form authorised in the united Dioceses of Ossory, Ferns, and Leighlin).

The Collect.

OALMIGHTY God, who in thy providence didst choose thy servant Patrick to be the Apostle of the Irish people, that he might bring those who were wandering in darkness and error to the true light and knowledge of thee; Grant us so to walk in that light that we may come at last to the light of everlasting life; through his merits who is the Light of Light, Jesus Christ, thy Son, our Lord.

For the Epistle. Rev. xxii. 1.

AND he showed me a pure river of water of life, clear as crystal: proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it: and his servants shall serve him. And they shall see his face: and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign for ever and ever.

The Gospel. S. Mark xvi. 14.

AFTERWARD he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they

believed not them which had seen him after he was risen. And he said unto them. Go ye into all the world: and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe. In my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents: and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick: and they shall recover. So then after the Lord had spoken unto them: he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere: the Lord working with them, and confirming the word with signs following.

Mar. 18

S. EDWARD, KING AND MARTYR

As in the Common, page 296: Epistle III. Gospel II.

Mar. 21

S. BENEDICT, ABBOT AND CONFESSOR

As in the Common, page 300.

Mar. 24

VIGIL OF THE ANNUNCIATION

As in the Common, page 295.

April 3

S. RICHARD, BISHOP AND CONFESSOR

As in the Common, page 298.

April 4

S. AMBROSE, BISHOP AND CONFESSOR

As in the Common, page 298.

April 19

S. ALPHEGE, BISHOP AND MARTYR

As in the Common, page 296: Epistle and Gospel III.

April 23

S. GEORGE, MARTYR

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury.')

The Collect.

O LORD God of hosts, who didst give grace to thy servant George to lay aside the fear of man and to confess thee even unto death; Grant that we, and all our countrymen who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be his soldiers; to whom with thee and the Holy Ghost be thanks and praise from all the armies of thy saints now and for evermore.

The Epistle II. in the Common, page 297.

The Gospel I. in the Common, page 297.

May 3

INVENTION OF THE CROSS

The Collect.

O GOD, who to enlighten the darkness of the world didst vouchsafe to be lifted up on the holy Cross; Illuminate, we beseech thee, our hearts and bodies, thou Saviour of the world, who livest and reignest God for ever and ever.

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant: and was made in the likeness of men. And being found in fashion as a man: he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him: and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. John xii. 27.

JESUS said. Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, say-

ing: I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said: This voice came not because of me, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth: will draw all men unto me. This he said, signifying what death he should die. The people answered him. We have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of Man must be lifted up? who is this Son of Man? Then Jesus said unto them: Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light: that ye may be the children of light.

May 6

S. JOHN EV. ANTE PORTAM LATINAM

The Collect for S. John the Evangelist's Day, page 33.

For the Epistle. Ecclus. xv. 1.

HE that feareth the Lord will do good: and he that hath the knowledge of the law shall obtain her. And as a mother shall she meet him: and receive him as a wife married of a virgin. With the bread of understanding shall she feed him: and give him the water of wisdom to drink. He shall be stayed upon her, and shall not be moved: and shall rely upon her, and shall not be confounded. She shall exalt him above his neighbours: and in the midst of the congregation shall she open his mouth. He shall find joy and a crown of gladness: and she shall cause him to inherit an everlasting name.

The Gospel. S. John xxi. 19.

JESUS said unto Peter: Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee. Peter seeing him saith to Jesus: Lord, and what shall this man do? Jesus saith unto him: If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren: that that disciple should not die. Yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

May 19
S. DUNSTAN, BISHOP AND CONFESSOR

As in the Common, page 298.

May 26
S. AUGUSTINE, ARCHBISHOP OF CANTERBURY

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

The Collect.

O LORD, who hast taught us in thy holy word that kings shall be the nursing fathers of thy Church and their queens her nursing mothers; We thank thee for the preaching of thy servant Augustine, by whose zeal and devotion the kingdom of England received the Gospel, whereby we have been brought out of darkness and error to the clear light and true knowledge of thee and of thy Son; to whom with thee and the Holy Ghost be all glory, praise, and thanksgiving, now and for ever.

The Epistle and Gospel as in the Common of a Confessor Bishop, page 298.

May 27
VEN. BEDE, PRIEST AND CONFESSOR

As in the Common of a Confessor Doctor, page 299.

June 1
S. NICOMEDE, PRIEST AND MARTYR

As in the Common, page 296: Epistle and Gospel II.

June 5
S. BONIFACE, BISHOP AND MARTYR

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

The Collect.

O LORD Jesu Christ, who callest to thee whom thou willest and sendest them whither thou dost choose; We thank thee for calling thy servant Boniface from our [own West-Saxon] land, and for sending him to be the Apostle of Germany and to die for the faith in Frisia; and we humbly pray thee to raise up among us faithful men in this our day to go forth to destroy the strongholds of idolatry, and to build up thy Church in heathen lands; who livest and reignest with the Father and the Holy Spirit one God, world without end.

The Epistle and Gospel I. in the Common, page 296.

ADDITIONAL SERVICES

June 17

S. ALBAN, MARTYR

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

The Collect.

O MERCIFUL Saviour, who dost teach us that those who receive thy ministers have the blessing of receiving thee; We thank thee for the example of thy martyr S. Alban, to whom thou didst thus reveal thyself in the days of persecution; and we pray thee that thy clergy and people may ever be ready to bear witness together unto death; who with the Father and the Holy Ghost art one God for evermore.

The Epistle and Gospel II. in the Common, page 297.

June 20

TRANSLATION OF S. EDWARD, KING AND MARTYR

As in the Common, page 296: Epistle III. Gospel II.

June 23

VIGIL OF S. JOHN BAPTIST

As in the Common, page 295.

June 28

VIGIL OF S. PETER

As in the Common, page 295.

July 2

VISITATION OF THE BLESSED VIRGIN MARY

The Collect.

ALMIGHTY God, who, for their mutual comfort, didst cause the Blessed Virgin, mother of thine only Son, to visit Saint Elizabeth; Mercifully grant that we, being sheltered by thy defence from all adversities, may ever be comforted by his continual visitation, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

For the Epistle. Is. xi. 1.

AND there shall come forth a rod out of the stem of Jesse: and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord. And he shall not judge

after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth: and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins: and faithfulness the girdle of his reins.

The Gospel. S. Luke i. 39.

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda: and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears: the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said. My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

July 4
TRANSLATION OF S. MARTIN, BISHOP AND CONFESSOR

The Collect

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

O LORD, who didst teach thy servant Saint Martin to follow thee as a boy, and to serve thee unweariedly through length of days; Grant to thy pastors to be like him in discerning the tokens of thy presence, in showing zeal for thy glory and gentleness towards those who have gone astray, that they may draw the nations closer to thyself; who with the Father and the Holy Ghost livest and reignest one God, world without end.

The Epistle and Gospel as in the Common, page 298.

July 15
S. SWITHUN, BISHOP AND CONFESSOR

As in the Common, page 298.

July 20
S. MARGARET, VIRGIN AND MARTYR

As in the Common, page 301.

ADDITIONAL SERVICES

July 21

S. MARY MAGDALENE

The Collect.

GRANT, we beseech thee, O risen Lord, that we who commemorate the blessed Mary Magdalene may be healed by thee of all our diseases, and taught to worship thee, our Master and God; who livest and reignest with the Father and the Holy Spirit, God for ever and ever.

For the Epistle. Song of Solomon iii. 1.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said. Saw ye him whom my soul loveth? It was but a little that I passed from them: but I found him whom my soul loveth. I held him, and would not let him go.

The Gospel. S. John xx. 11.

BUT Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre. And seeth two angels in white sitting: the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her. Woman, why weepest thou? She saith unto them. Because they have taken away my Lord: and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing: and knew not that it was Jesus. Jesus saith unto her: Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him. Sir, if thou have borne him hence, tell me where thou hast laid him: and I will take him away. Jesus saith unto her: Mary. She turned herself, and saith unto him: Rabboni. Which is to say, Master. Jesus saith unto her. Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them. I ascend unto my Father, and your Father: and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord: and that he had spoken these things unto her.

July 24

VIGIL OF S. JAMES

As in the Common, page 295.

July 26

S. ANNE

The Collect.

ALMIGHTY God, who didst confer such grace on Saint Anne that of her should be born the mother of thine only-begotten Son; Purify and illuminate all parents in thy Church, that they may bring up their children in the knowledge of thy truth, and dwell with them in honour and in love; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

The Epistle. 1 Pet. i. 3.

BLESSED be the God and Father of our Lord Jesus Christ: which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away: reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom, having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith: even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into.

The Gospel. S. Luke x. 21.

IN that hour Jesus rejoiced in spirit, and said. I thank thee, O Father, Lord of heaven and earth: that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father. And no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples: and said privately. Blessed are the eyes which see the things that ye see.

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

August 1

LAMMAS DAY

The Collect.

O LORD God Almighty, who didst cause thy Apostle Saint Peter to be loosed from his chains and to depart without hurt; Break, we beseech thee, the chains of our offences, and mercifully deliver us from every evil; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end.

For the Epistle. Acts xii. 1.

NOW about that time, Herod the king stretched forth his hands to vex certain of the Church: and he killed James the brother of John with the sword. And because he saw it pleased the Jews: he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him: intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth: the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying. Arise up quickly. And his chains fell off from his hands. And the angel said unto him: Gird thyself, and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city: which opened to them of his own accord. And they went out and passed on through one street: and forthwith the angel departed from him.

The Gospel. S. Matth. xix. 27.

THEN answered Peter, and said unto him. Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them. Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory:

ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundredfold: and shall inherit everlasting life.

Aug. 6

THE TRANSFIGURATION OF OUR LORD

(From the American Prayer Book).

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end.

The Epistle. 2 S. Pet. i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ: but were eye-witnesses of his Majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard: when we were with him in the holy mount.

The Gospel. S. Luke ix. 28.

IT came to pass about an eight days after these sayings: he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered: and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him: Peter said unto Jesus. Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. Not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into

the cloud. And there came a voice out of the cloud, saying. This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days: any of those things which they had seen.

August 7

NAME OF JESUS

The Collect.

ALMIGHTY God, who hast made the glorious Name of thine only Son Jesus Christ most dear to thy faithful people and a terror to the spirits of evil; Mercifully grant that all who honour the Name of Jesus upon earth may have the sweetness of thy holy comfort in this life and the joy of everlasting happiness in that which is to come; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever.

For the Epistle. Acts iv. 8.

THEN Peter, filled with the Holy Ghost, said unto them. Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole: be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders: which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The Gospel. S. Matth. i. 20.

BEHOLD, the angel of the Lord appeared unto him in a dream, saying. Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying. Behold, a virgin shall be with child: and shall bring forth a son. And they shall call his name Emmanuel: which being interpreted is, God with us.

Aug. 10

S. LAURENCE, DEACON AND MARTYR

As in the Common, page 296: Epistle and Gospel III.

AUGUST

Aug. 23

VIGIL OF S. BARTHOLOMEW

As in the Common, page 295.

Aug. 28

S. AUGUSTINE, BISHOP OF HIPPO

As in the Common of a Confessor Doctor, page 299.

Aug. 29

BEHEADING OF S. JOHN BAPTIST

The Collect for S. John Baptist's Day, page 227.

For the Epistle. Jer. i. 5.

BEFORE I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee: and I ordained thee a prophet unto the nations. Then said I. Ah, Lord God! behold I cannot speak: for I am a child. But the Lord said unto me: Say not, I am a child. For thou shalt go to all that I shall send thee: and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth: and the Lord said unto me. Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms: to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Thou therefore gird up thy loins, and arise: and speak unto them all that I command thee. Be not dismayed at their faces: lest I confound thee before them. For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land: against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee.

The Gospel. S. Mark vi. 17.

HEROD himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod: It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him, but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him. And when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his

birthday made a supper to his lords, high captains, and chief estates of Galilee: and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel. Ask of me whatsoever thou wilt: and I will give it thee. And he sware unto her. Whatsoever thou shalt ask of me, I will give it thee: unto the half of my kingdom. And she went forth, and said unto her mother: What shall I ask? And she said. The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying: I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry: yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner: and commanded his head to be brought. And he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it: they came and took up his corpse, and laid it in a tomb.

September 1

S. GILES, ABBOT AND CONFESSOR

As in the Common, page 300.

Sept. 7

S. EVURCIUS, BISHOP AND CONFESSOR

As in the Common, page 298.

Sept. 8

NATIVITY OF THE BLESSED VIRGIN MARY

As on the Conception of Mary, page 275.

Sept. 14

HOLY CROSS DAY

As on the Invention of the Cross, page 279.

Sept. 17

S. LAMBERT, BISHOP AND MARTYR

As in the Common, page 296: Epistle and Gospel I.

SEPTEMBER AND OCTOBER

Sept. 20

VIGIL OF S. MATTHEW

As in the Common, page 295.

Sept. 26

S. CYPRIAN, BISHOP AND MARTYR

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

The Collect.

O GOD, who didst give grace to thy Bishop Cyprian to consecrate all his powers to the service of thy Church in Africa, and to build and guard it in troublous times; Grant to all those who bear rule in thy house to think ever of its glory, its purity, and its beauty, and to welcome death with thanksgiving whensoever thou shalt send it; through Jesus Christ our Lord.

The Epistle I. in the Common, page 296.

The Gospel III. in the Common, page 298.

Sept. 30

S. JEROME, CONFESSOR AND DOCTOR

As in the Common, page 299.

October 1

S. REMIGIUS, BISHOP AND CONFESSOR

As in the Common, page 298.

Oct. 6

S. FAITH, VIRGIN AND MARTYR

As in the Common, page 301.

Oct. 9

S. DENYS, BISHOP AND MARTYR

As in the Common, page 296: Epistle and Gospel I.

ADDITIONAL SERVICES

October 13

TRANSLATION OF S. EDWARD THE CONFESSOR

The Collect.

O GOD, who didst call Saint Edward the Confessor from an earthly realm unto the glory of thy heavenly kingdom; Bring us also, we beseech thee, unto the throne of the King of kings; through the same thy Son Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

The Epistle. 1 S. John ii. 15.

LOVE not the world, neither the things that are in the world. If any man love the world: the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

The Gospel. S. Matth. xxiv. 42.

WATCH therefore, for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come: he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you: that he shall make him ruler over all his goods.

Oct. 17

S. ETHELDREDE, VIRGIN

As in the Common, page 301: the Second Collect.

Oct. 25

S. CRISPIN, MARTYR

As in the Common, page 296: Epistle I. Gospel III.

Oct. 27

VIGIL OF S. SIMON AND S. JUDE

As in the Common, page 295.

Oct. 31

VIGIL OF ALL SAINTS

As in the Common, page 295.

November 6

S. LEONARD, CONFESSOR

As in the Common of a Confessor Abbot, page 300.

Nov. 11

S. MARTIN, BISHOP AND CONFESSOR

As on the Translation of S. Martin, page 283.

Nov. 13

S. BRITIUS, BISHOP AND CONFESSOR

As in the Common, page 298.

Nov. 15

S. MACHUTUS, BISHOP AND CONFESSOR

As in the Common, page 298.

Nov. 17

S. HUGH, BISHOP AND CONFESSOR

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

The Collect.

O MERCIFUL Father, who didst endow thy servant Hugh of Lincoln with a wise and cheerful boldness, and didst teach him how to commend the discipline of holy life to kings and princes; Give us grace not only to be bold, but to have just cause for boldness, even the fear and love of thyself alone. Grant this, O Father, for the sake of thy dear Son, our Lord and Saviour Jesus Christ.

The Epistle and Gospel as in the Common, page 298.

Nov. 20

S. EDMUND, KING AND MARTYR

As in the Common, page 296: Epistle and Gospel II.

ADDITIONAL SERVICES

November 22

S. CECILIA, VIRGIN AND MARTYR

As in the Common, page 301.

Nov. 23

S. CLEMENT, BISHOP AND MARTYR

(From 'Collects which may be used on Certain Days in the Diocese of Salisbury').

The Collect.

O LORD, who in every age dost write names in thy book of life, and dost lead the meek of the earth to be followers of the Lamb of God; Raise up to us teachers, like thy servant Clement, the disciple of thy first Apostles, who by their writings may instruct the Church without thought of self, and open to us healing fountains of repentance, peace, and love; through the same Jesus Christ our Lord.

The Epistle and Gospel of a Confessor Doctor, page 299.

Nov. 25

S. CATHERINE, VIRGIN AND MARTYR

As in the Common, page 301.

THE VIGIL OF A SAINT

The Collect.

GRANT, we beseech thee, Almighty God, that the solemnity of thy holy servant, Saint N., which here we anticipate, may increase our piety and redound to our salvation; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever.

For the Epistle. Rev. v. 6.

AND I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain: having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb: having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying. Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice. Worthy is the Lamb that was slain: to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne: and unto the Lamb, for ever and ever. And the four beasts said, Amen: and the four and twenty elders fell down and worshipped him that liveth for ever and ever.

The Gospel. S. John xvii. 11.

JESUS said, Holy Father, keep through thine own name those whom thou hast given me: that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that

thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to thee. And these things I speak in the world: that they might have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them: because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world: but that thou shouldest keep them from the evil. They are not of the world: even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world: and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone: but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee: and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

A MARTYR

The Collect.

ALMIGHTY and everlasting God, who didst strengthen thy blessed Martyr, N., with the virtue of constancy in faith and truth; Grant us in like manner for love of thee to despise the prosperity of this world, and to fear none of its adversities; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever.

I. The Epistle. 2 Tim. iv. 1.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom: preach the word, be instant in season, out of season. Reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own

lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth: and shall be turned unto fables. But watch thou in all things, endure afflictions: do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered: and the time of my departure is at hand. I have fought a good fight, I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of righteousness: which the Lord the righteous judge shall give me at that day. And not to me only: but unto all them also that love his appearing.

II. The Epistle. 2 Tim. ii. 4.

NO man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries: yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say: and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Wherein I suffer trouble, as an evil doer, even unto bonds: but the word of God is not bound. Therefore I endure all things for the elect's sakes: that they may also obtain the salvation which is in Christ Jesus with eternal glory.

III. For the Epistle. Rev. vii. 13.

AND one of the elders answered, saying unto me: What are these which are arrayed in white robes? and whence came they? And I said unto him: Sir, thou knowest. And he said to me. These are they which came out of great tribulation: and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

I. The Gospel. S. Matth. xvi. 24.

THEN said Jesus unto his disciples. If any man will come after me: let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works.

II. The Gospel. S. John xii. 24.

VERILY, verily, I say unto you. Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be. If any man serve me, him will my Father honour.

III. The Gospel. S. Matth. x. 16.

BEHOLD, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men. For they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak: but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

A CONFESSOR BISHOP

The Collect.

GIVE grace, we beseech thee, Almighty Lord, to us thy people and to the pastors of thy flock, that, following the example of Saint N., thy holy Bishop and Confessor, we may in contempt of worldly motives obey to the end thy heavenly precepts, and be worthy of those eternal joys which thou dost vouchsafe to us in Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

For the Epistle. Wisd. x. 9.

BUT wisdom delivered from pain those that attended upon her. When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God: and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours. In the covetousness of such as oppressed him she stood by him: and made him rich. She defended him from his

enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory: that he might know that godliness is stronger than all. When the righteous was sold, she forsook him not: but delivered him from sin. She went down with him into the pit, and left him not in bonds: till she brought him the sceptre of the kingdom, and power against those that oppressed him. As for them that had accused him, she shewed them to be liars: and gave him perpetual glory.

The Gospel. S. Matt. x. 26.

JESUS said unto his disciples. There is nothing covered, that shall not be revealed: and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered: fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men: him will I confess also before my Father which is in heaven.

A CONFESSOR DOCTOR

The Collect.

O GOD, who hast enlightened thy Church by the teaching of thy Confessor and Doctor, Saint N.; Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up teachers therein who may set forth thy truth as well by sound doctrine as by holiness of life; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end.

For the Epistle. Wisd. vii. 7.

WHEREFORE I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones: and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone: because all gold in respect of her is as a little sand, and silver shall be counted as clay before

her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. All good things together came to me with her: and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them. I learned diligently, and do communicate her liberally: I do not hide her riches.

The Gospel. S. Matth. v. 13.

YE are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out: and to be trodden under foot of men. Ye are the light of the world: a city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men: that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so: he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them: the same shall be called great in the kingdom of heaven.

A CONFESSOR ABBOT

The Collect.

O LORD, the source of all our good, who didst endue Saint N. with the grace of holiness; Make us so to abound in every good work that we may be counted worthy to obtain of thee all such excellent things as are needful for us; through the merits of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all praise and thanksgiving evermore.

For the Epistle. Prov. x. 28.

THE hope of the righteous shall be gladness: but the expectation of the wicked shall perish. The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity. The righteous shall never be removed: but the wicked shall not inhabit the earth. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

A VIRGIN

The Gospel. S. Luke xii. 32.

FEAR not, little flock: for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

A VIRGIN

A Virgin Martyr. The Collect.

O GOD, who as on this day didst cause thy blessed Virgin N. to attain unto the heavenly palm of martyrdom; Grant us, we beseech thee, so to follow her example that we may be counted worthy to be admitted into thy presence; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever.

A Virgin, not a Martyr. The Collect.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of Saint N., thy servant; Grant us the same faith and power of love, that as we rejoice in her triumph, we may profit by her example; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever.

For the Epistle. Is. lxi. 10.

I WILL greatly rejoice in the Lord: my soul shall be joyful in my God. For he hath clothed me with the garments of salvation: he hath covered me with the robe of righteousness. As a bridegroom decketh himself with ornaments: and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.

The Gospel. S. Matth. xiii. 44.

JESUS said unto his disciples. The kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold

all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just: and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth. Jesus saith unto them: Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them. Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder: which bringeth forth out of his treasure things new and old.

FOR ANY NECESSITY

The Collect.

GOD, who by the grace of the Holy Spirit dost pour the gift of charity into the hearts of thy people; Grant unto thy servants, our brothers and sisters for whom we entreat thy mercy, such health of mind and body that they may love thee with all their strength, and in perfect love accomplish those things which are well pleasing unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end.

The Epistle. S. James v. 10.

TAKE, my brethren, the prophets, who have spoken in the name of the Lord: for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job: and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not: neither by heaven, neither by the earth, neither by any other oath. But let your yea be yea, and your nay, nay: lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Confess your faults one to another: and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

The Gospel. S. Mark xi. 22.

JESUS answering saith unto them: Have faith in God. For verily I say unto you. That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith. Therefore I say unto you. What things soever ye desire, when ye pray, believe that ye receive them: and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

ADDITIONAL SERVICES

FOR THE GUIDANCE OF THE HOLY SPIRIT

The Collect.

GOD, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.

The Epistle. 1 Cor. xii. 4.

NOW there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord. And there are diversities of operations: but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom: to another the word of knowledge, by the same Spirit. To another faith, by the same Spirit: to another the gifts of healing, by the same Spirit. To another the working of miracles, to another prophecy, to another discerning of spirits: to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit: dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

The Gospel. S. John xiv. 23.

JESUS answered and said unto him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you: being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name: he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled: neither let it be afraid. Ye have heard how I said unto you: I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it

come to pass: that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father: and as the Father gave me commandment, even so I do.

IN COMMEMORATION OF THE LORD'S SUPPER

The Collect.

O GOD, who in a wonderful Sacrament hast left unto us a memorial of thy passion; Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Ghost, one God, world without end.

The Epistle. 1 Cor. xi. 23.

FOR I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said. Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup: ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily: shall be guilty of the body and blood of the Lord. But let a man examine himself: and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself: not discerning the Lord's body.

The Gospel. S. John vi. 53.

THEN Jesus said unto them. Verily, verily, I say unto you: Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood: dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

ADDITIONAL SERVICES

IN THANKSGIVING FOR HARVEST

(From the Form agreed on by both Houses of Convocation of the Province of Canterbury in 1862).

The Collect.

O ALMIGHTY and everlasting God, who hast given unto us the fruits of the earth in their season; Grant us grace to use the same to thy glory, the relief of those that need, and our own comfort; through Jesus Christ, who is the living Bread which cometh down from heaven and giveth life unto the world; to whom, with thee and the Holy Ghost, be all honour and glory, world without end.

Or this.

(The following Collect, Epistle, and Gospel are also in the Irish Prayer Book: the Epistle ending at 'our Lord Jesus Christ,' and the Gospel at 'let him hear.')

O ALMIGHTY God, and heavenly Father, we glorify thee, that thou hast again fulfilled to us thy gracious promise, that while the earth remaineth, seedtime and harvest shall not fail. We bless thee for the kindly fruits of the earth. Teach us, we beseech thee, to remember that it is not by bread alone that man doth live; and grant us evermore to feed on him who is the true Bread which cometh down from heaven, Jesus Christ our Lord; to whom, with thee, O Father, and thee, O Holy Ghost, be honour and glory for ever and ever.

The Epistle. 1 Thess. v. 14.

NOW we exhort you, brethren: warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good: abstain from all appearance of evil. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

THANKSGIVING FOR HARVEST

The Gospel. S. Matth. xiii. 36.

THEN Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying. Declare unto us the parable of the tares of the field. He answered and said unto them. He that soweth the good seed is the Son of Man: the field is the world. The good seed are the children of the kingdom: but the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of Man shall send forth his angels: and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The Special Thanksgiving

(To be said after the General Thanksgiving at Mattins and Evensong, and next before the Glory be to God on high in the Holy Communion if it does not immediately follow Mattins.)

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and hast granted us to gather in the kindly fruits of the earth in their season; We give thee humble thanks for this thy bounty, beseeching thee to continue thy loving-kindness towards us, that our land may yield her increase; through Jesus Christ our Lord.

In the Irish Prayer Book the Form is as above; but the Epistle of the American Form (S. James i. 16) below and the Gospel for the Fourth Sunday in Lent (S. John vi. 5, beginning 'When Jesus then,' page 68) are allowed as alternatives. The following Collect is also provided instead of the first of those above.

ALMIGHTY and everlasting God, who hast graciously given unto us the fruits of the earth in their season; We yield thee humble and hearty thanks for this thy bounty; beseeching thee to give us grace rightly to use the same to thy glory, and the relief of those that need; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

ADDITIONAL SERVICES

(From the American Prayer Book.)

The Collect.

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord.

The Epistle. S. James i. 16.

DO not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights: with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth: that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness: and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only: deceiving your own selves. For if any be a hearer of the word, and not a doer: he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way: and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart: this man's religion is vain. Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. Matth. v. 43.

YE have heard that it hath been said: Thou shalt love thy neighbour, and hate thine enemy. But I say unto you. Love your enemies, bless them that curse you: do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

IN TIME OF WAR OR STRIFE

The Collect.

O GOD, who art the Governor of all kingdoms and of all kings, who dost heal by smiting us, and preserve by pardoning; Stretch forth thy mercy over us, that, peace and quietness being finally established through thy power, we may use the same for our healing and correction, in Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

For the Epistle.

Is. xxvi. 1.

IN that day shall this song be sung in the land of Judah. We have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high; the lofty city, he layeth it low: he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down: even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou most upright, dost weigh the path of the just. Yea, in the way of thy judgements, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night: yea with my spirit within me will I seek thee early. For when thy judgements are in the earth: the inhabitants of the world will learn righteousness.

The Gospel. S. Mark xi. 22.

(As For Any Necessity, page 303.)

AT A MARRIAGE

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end.

The Epistle. Eph. v. 22.

WIVES, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even

as Christ is the Head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ: so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish. So ought men to love their wives as their own bodies.

The Gospel. S. Matt. xix. 3.

THE Pharisees came unto Jesus, tempting him, and saying unto him: Is it lawful for a man to put away his wife for every cause? And he answered and said unto them: Have ye not read, that he which made them at the beginning made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave to his wife? And they twain shall be one flesh? Wherefore they are no more twain: but one flesh. What therefore God hath joined together: let not man put asunder.

Before the Benediction.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them: and, as thou didst send thy blessing upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they, obeying thy will and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord.

AT THE BURIAL OF THE DEAD

(The First Collect from the present English Prayer Book: the Second Collect, the Epistle, and Gospel from the Prayer Book of 1549, republished in the Latin Prayer Book of 1560.)

The Collect.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our [brother] out of

the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord.

Or this.

O MERCIFUL God, the Father of our Lord Jesu Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally; who also hath taught us by his holy Apostle Paul not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may sleep in him, as our hope is this our [brother] doth; and at the general resurrection in the last day, both we and this our [brother] departed, receiving again our bodies and rising again in thy most gracious favour, may, with all thine elect saints, obtain eternal joy. Grant this, O Lord God, by the means of our Advocate, Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God for ever.

The Epistle. 1 Thess. iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep: that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again: even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord: that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. S. John vi. 37.

JESUS said to his disciples and to the Jews: All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will: but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing: but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

ADDITIONAL SERVICES

IN COMMEMORATION OF THE DEPARTED

The Collect.

(From the Elizabethan Primer of 1559.)

O GOD, who by the mouth of Saint Paul thine Apostle hast taught us not to wail for them that sleep in Christ; Grant, we beseech thee, that in the coming of thy Son our Lord Jesu Christ, both we, and all other faithful people being departed, may be graciously brought unto the joys everlasting. [Through the same thy Son.]

The Epistle. 1 Cor. xv. 20.

BUT now is Christ risen from the dead: and become the firstfruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

The Gospel. S. John xi. 21.

THEN said Martha unto Jesus. Lord, if thou hadst been here: my brother had not died. But I know, that even now, whatsoever thou wilt ask of God: God will give it thee. Jesus saith unto her: Thy brother shall rise again. Martha saith unto him: I know that he shall rise again in the resurrection at the last day. Jesus said unto her. I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him. Yea, Lord, I believe that thou art the Christ, the Son of God: which should come into the world.

Before the Benediction.

(From the Form and Order of Consecration of Churches in the Dioceses of London and Salisbury.)

O ETERNAL Lord God, who holdest all souls in life, We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good examples of those who have served thee here and are at rest, may with them at length enter into thine unending joy, through Jesus Christ our Lord.

MEMORIAL COLLECTS FOR SPECIAL OCCASIONS

One or more of the Collects at the end of the Order of Holy Communion (pages 197, 198) may conveniently be used immediately before the Benediction, as well as after the Collect of the Day, 'by the discretion of the Minister,' as occasion shall arise. The Collect, for instance, **'Assist us mercifully,'** is suitable for any Necessity, **'O Almighty Lord'** for the Guidance of the Holy Spirit, and the remaining Collects at other times 'as often as occasion shall serve.' For use at other occasions of special intercession in any Diocese where the permission of the Ordinary may be given, the Collects following are here printed.

On New Year's Day.

(From the Irish Prayer Book.)

O ALMIGHTY God, who alone art without variableness or shadow of turning, and hast safely brought us through the changes of time to the beginning of another year; We beseech thee to pardon the sins we have committed in the year which is past, and give us grace that we may spend the remainder of our days to thy honour and glory; through Jesus Christ our Lord.

On the Rogation Days.

(From the Irish Prayer Book.)

ALMIGHTY God, Lord of heaven and earth, in whom we live and move and have our being, who dost cause thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust; We beseech thee at this time favourably to behold thy people who call upon thee, and send thy blessing down from heaven to give us a fruitful season; that, our hearts being continually filled with thy goodness, we may evermore give thanks unto thee in thy holy Church; Through Jesus Christ our Lord.

For Harvest Festivals.

(From a Form set forth in the Diocese of Edinburgh.)

I

O ALMIGHTY and everlasting God, who hast given unto us the fruits of the earth in their season, and hast crowned the year with thy goodness; Grant unto us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindnesses, and worthily magnify thy holy Name; through Jesus Christ our Lord.

II

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they who have freely received of thy bounty, may, of thy bounty, freely give; through Jesus Christ our Lord.

III

O LORD Jesus Christ, who hast taught us that man doth not live by bread alone; Feed us, we humbly beseech thee, with the true Bread that cometh down from heaven, even thyself, O blessed Saviour, who livest and reignest, with the Father and the Holy Spirit, one God, world without end.

For Missions.

(Authorised throughout the Province of India.)

O GOD, who hast made of one blood all nations of men for to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh; Grant that all the people of this land [or: of the world] may feel after thee and find thee; and hasten, O Heavenly Father, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through the merits of Jesus Christ our Saviour.

(From the American Prayer Book.)

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance; and we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord.

In Time of War and Tumults.

(From the American Prayer Book.)

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord.

For Meetings of Convocations and Synods.

(From the Irish Prayer Book. For the General Synod of the Church of Ireland.)

O LORD God, the Father of lights and the Fountain of all wisdom, who hast promised through thy Son Jesus Christ to be with thy universal Church to the end of the world; We humbly beseech thee with thy favour to behold the

Bishops, Clergy, and People, who are about to assemble and take counsel together [or: who are now assembled and taking counsel together] in thy Name for this Church [or: this Province, or: this Diocese]. Mercifully grant that thy Holy Spirit may rest upon them, enlighten, and guide them; and that all their consultations may be prospered to the advancement of thy honour and glory, and the welfare of thy Church. Lead them and us into all truth; that so this Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve thee without fear in pureness of worship and life, according to thy holy will; through Jesus Christ our Lord and Saviour.

For the Diocesan Synod.

(From a Form set forth in the Diocese of Edinburgh.)

ALMIGHTY God, the Giver of every good gift, bestow at this time, we humbly beseech thee, thine especial blessing upon the Bishop and Priests of this Diocese about to assemble in Synod; and grant unto them, and unto all who shall take part in its deliberations, the spirit of wisdom and of understanding and of a sound mind; that their counsels may in all things make for the good of thy Church and the glory of thy holy Name; through Jesus Christ our Lord.

For the Representative Church Council.

(From a Form set forth in the Diocese of Edinburgh.)

ALMIGHTY and everlasting God, from whom cometh wisdom and understanding; Be present, we humbly beseech thee, with thy servants about to deliberate [or: assembled to deliberate] in Council upon those things that make for the maintenance, well-being, and extension of thy holy Church; and grant that, seeking only thy honour and glory, they may, in all their consultations, be guided to perceive the more excellent way, and may have grace and strength to follow the same; through Jesus Christ our Lord.

At a Meeting of the Clergy or other Church Workers.

(From a Form of Institution in the Diocese of London.)

ALMIGHTY God, give us grace to do the work to which thou hast called us with reverence and godly fear; not with eye-service as pleasers of men, but with singleness of heart as in thy sight: And do thou direct all our thoughts, words, and deeds, with the help of thy Holy Spirit, that we may set thy will ever before us, and turn away from vanity and conceit, and give ourselves wholly unto thee, to spend and be spent in thy service as thou shalt see fit to call us; through Jesus Christ our only Lord and Saviour.

ADDITIONAL SERVICES

To be used in Schools and Colleges.

(From the Irish Prayer Book.)

O LORD Jesus Christ, who art the Eternal Wisdom of the Father; We beseech thee to assist us with thy heavenly grace, that we may be blessed in our studies this day; and above all things may attain the knowledge of thee, whom to know is life eternal; and that, according to the example of thy most holy childhood, as we grow in years we may grow in wisdom and in favour with God and man. [Who livest.]

For the Penitent.

(From the Commination.)

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord.

For a Sick Person.

(From the Order for the Visitation of the Sick.)

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon [him] with the eyes of thy mercy; give [him] comfort and sure confidence in thee; defend [him] from the danger of the enemy, and keep [him] in perpetual peace and safety; through Jesus Christ our Lord.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That, if it shall be thy good pleasure to restore [him] to [his] former health, [he] may lead the residue of [his] life in thy fear, and to thy glory: or else, give [him] grace so to take thy visitation, that, after this painful life ended, [he] may dwell with thee in life everlasting; through Jesus Christ our Lord.

For a Person under Affliction.

(From the American Prayer Book.)

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy servant, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit

[him] with trouble, and to bring distress upon [him]. Remember [him], O Lord, in mercy; sanctify thy fatherly correction to [him]; endue [his] soul with patience under [his] affliction, and with resignation to thy blessed will; comfort [him] with a sense of thy goodness; lift up thy countenance upon [him], and give [him] peace; through Jesus Christ our Lord.

Additional Prayers at the Burial of the Dead.

(From the American Prayer Book.)

I

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [or: this child]; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that, having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord.

II

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end.

III

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

At the Burial of an Infant.

(From a Form set forth in the Diocese of Edinburgh.)

O LORD Jesu Christ, who didst take little children into thine arms and bless them; Open thou our eyes, we beseech thee, that we may perceive that thou in very goodness hast taken this little child into the everlasting arms of thine infinite love, and hast blessed [him] with the joys of thine eternal kingdom; who livest and reignest with the Father and the Holy Ghost ever one God, world without end.

ADDITIONAL SERVICES

Three Final Collects.

(From the Irish Communion Office.)

I

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord; We humbly beseech thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord.

II

MOST merciful Father, we beseech thee to send upon the ministers of thy word and sacraments thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, we humbly pray thee, that thy people may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same; to the honour and glory of thy Name, and the increase of thy kingdom; through Jesus Christ our Lord.

III

ALMIGHTY God, we humbly beseech thee to accept the offerings which we have presented unto thee, and mercifully to receive our supplications and prayers; and grant that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord.

A Final Collect.

(From the Prayers and Thanksgivings in the English Prayer Book.)

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate.

MANUSCRIPT ADDITIONS

MANUSCRIPT ADDITIONS

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APPENDIX

INFLEXIONS OF THE COLLECTS, EPISTLES, AND GOSPELS

THE COLLECTS are printed in the Prayer Book some with, but most of them without, the full ending, i.e. the relative clause commemorative of the Trinity. This, when given, usually takes this form :—

. . . . . 'Who liveth and reigneth with thee and { the same Spirit / the Holy Ghost (Spirit) } ever one God world without end.'

Otherwise the Collects end with a half ending, i.e. a mention of our Lord, usually in this form :—

'Through Jesus Christ our Lord.'

Anciently the full ending was, in the case of the Collect proper, always added to the half ending. If this rule is still adhered to, there are only these inflexions of a Collect to be taken into account.

(Normal) . . . world with - out end. A-men.
(Advent Sunday) . . . now and ev - er.
(S. Thomas) . . . for ev - er - more.

If, however, the full ending is not added, the following inflexions for the half endings must also be noted as the most important :—

(Normal) . . . Through Jes-us Christ our Lord. A-men.
or . . . Jes - us Christ.
(Quinquagesima) . . . Jes - us Christ's sake.
(S. Stephen) . . . Mediator and Ad - vo - cate.

Other terminations will take the same simple inflexion on the penultimate syllable.

Additional Collects which follow the chief Collect were anciently so said as to bring the number of Collects to an uneven number: none of them but the last had any terminating clause at all, not even the half ending: but the last Collect of the group always had the full ending, with its inflexion and Amen.

The Collects in the 'Additional Services' of this book are printed without the Amen. This was the case with all the Collects of the Book of Common Prayer until the Revision of 1661, when the Amens were first inserted. The full ending, where it is not given, can thus be added in the old way. As, however, the proper ending of a Collect is not always now understood, the full endings have been given to those Collects in the 'Additional Services' for which the Editors are responsible.

THE EPISTLES AND GOSPELS have been punctuated throughout, not as in the ordinary modern copies of the Prayer Book, but in such a way as to facilitate their being 'sung,' i.e. recited in monotone with the ancient inflexions: the simpler and more methodical forms have been adopted of those which were formerly in general use in England: and in the case of the Epistles and Gospels of the Prayer Book the method of singing is made more abundantly clear by a simple system of accents, analogous to those which were in use in pre-Reformation Service-books.

In order to explain the chant it must first be noted :—

(1) That in each case the greater part of the Lesson is sung in monotone:

(2) That there are alike in each case four inflexions to be taken into account, corresponding to—

(a) the full stop;
(b) the colon;
(c) the close of the lesson;
(d) the note of interrogation:

INFLEXIONS OF THE COLLECTS

(3) That the inflexions in the last three cases are common to both Epistle and Gospel:

(4) That the accent is used to distinguish the syllable on which the singer leaves the monotone:

(5) That in the giving out of either Gospel or Epistle the same method is used as in the body of the Lesson.

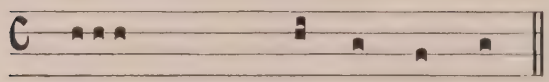
FOR THE EPISTLE.

(a) THE FULL STOP.

(1) The Normal form is a cadence of four syllables, consisting of two trochaic feet:—

. . . glorify God fór his mer - cy.
. . . Rejoice ye Gentiles with his peo - ple.
. . . beginning át the first verse.

(2) When the cadence is of four syllables beginning with a dactyl, the rhythm of the chant is altered accordingly:—



. . . hath ful - fíll - ed the law.

WHEN the cadence is of five syllables, the extra syllable must always be inserted on the lowest note: but the rhythm will vary.

(3) In the case of a trochee and a dactyl:—

. . . not in strífe and en - vy - ing.
. . . beginning át the se - cond verse.

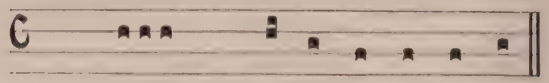
(4) Of a dactyl and a trochee:—

. . . than whén we be - liev - ed.
be knówn un - to all men.

(5) In the case of three short syllables between two long ones:—

. . . love is the ful - fill - ing of the law.

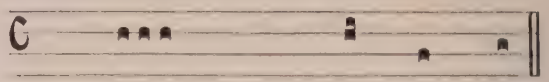
(6) WHEN the cadence is of six syllables, both the two additional syllables fall to the same lowest note:—



. . . a more éx - cel - lent name than they.
. . . out of the cí - ty and ston - ed him.

No longer cadence than six syllables is used. But

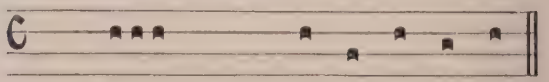
(7) WHEN the cadence is shorter than four syllables, an abbreviated form of the inflexion is used:—



. . . thy neigh - bour ás thy - self.
. . . sing un - tó thy Name.
. . . in him shall the Gén - tiles trust.

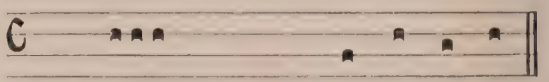
(b) THE COLON.

(1) THE Normal form is a cadence of four notes, (A) following an accented syllable at the end of the monotone: the rhythm is a dactyl and a spondee:—



(A) Love worketh no ill tò his neighbour:

Corresponding with this is (B) the same cadence, following an unaccented syllable at the end of the monotone:—

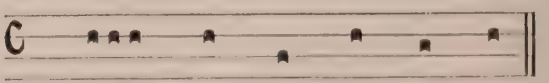


(B) . . . which are done of thèm in se-cret:

(2) When the cadence is of four notes ending with an iambus preceded by an accented syllable:—

(A) . . . as of the min - ìs - ters of Christ:
(B) . . . in prison thè works of Christ:

(3) The same, but preceded by a short syllable:—



(A) . . . de - clare wè un - to you:
(A) . . . laid the founda - tiòn of the earth:

(4) A cadence of four notes, and ending with three accented syllables:—

(A) . . . members have not thè same of - fice:
(B) . . . an ass tied and à colt with her:

(5) Rarely the cadence begins with an accented syllable:—

(A) . . . and some fèll a - mong thorns:
(B) . . . honestly às in the day:

WHEN the cadence is of five syllables the extra syllable is added on the penultimate note; but the rhythm will vary.

(6) When it ends with a spondee:—

(A) . . . yet am I not here - by jus - ti - fi - ed:
(B) . . . maketh his an - gels spir-its:

(7) When it ends with an iambus preceded by a short syllable:—

(A) . . . night is far spent, thè day is at hand:
(B) . . . high time to à - wake out of sleep:

(8) When it ends with an iambus preceded by a long syllable:—

. . . first begotten in - tò the world, he saith:

WHEN the cadence is of six syllables, the two extra syllables are added on the penultimate note: the rhythm varies as before.

(9) When it ends with a spondee:—

(A) . . . all joy and peace in be - liev-ing:
(B) . . . but tò love one an - o - ther:

(10) When it ends with an iambus preceded by a long syllable:—

(A) Behold I see thè hea-vens o - pen - ed:
. . . hands have han-dlèd of the word of life:
(B) And in their mouth was found no guile:

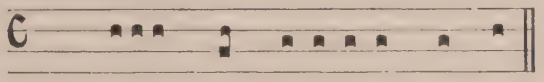
(11) When it ends with an iambus preceded by a short syllable:—

(A) . . . walk in the light às he is in the light:
(B) . . . things which àre com - ing on the earth:
(A) . . . let us walk hon - èst - ly as in the day:
(B) . . . went in tò the tem-ple of God:

(c) THE CONCLUSION OF THE LESSON.

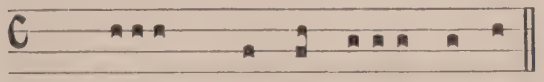
THE last clause has an inflexion somewhat similar to that at the colon:—

(1)



. . . to ful - fil the lusts there - of.

(2) But when the strong syllable chosen for the podatus is preceded by a weak syllable:—



. . . which shall prè - páre thy way be-fore thee.

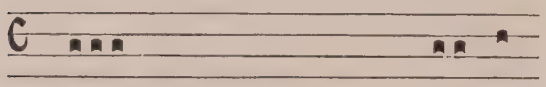
(3) When the strong syllable chosen for the podatus stands some distance from the end, it is often advisable to fill in the syllables, partly on one note, partly on the other:—

. . . but ye have máde it a den of thieves.
. . . and then shall év - er-y man have praise of God.
. . . through thè pówer of the holy Ghost.

INFLEXIONS OF THE COLLECTS

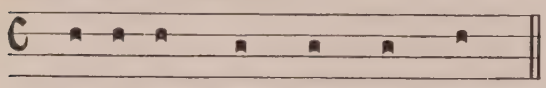
(d) INTERROGATORY CLAUSES are sung on the note a semitone below the usual note of recitation, but rise at the last syllable:—

(1)



Whô is this?
Ârt thou He that should
come, or do we look for an-other?

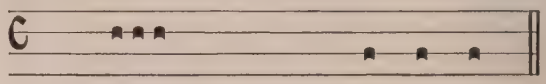
(2) The question is usually preceded by a full stop or a colon: but occasionally this is not possible, and the question must begin in the middle of monotone:—



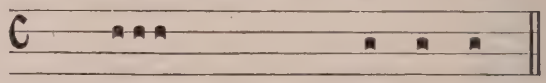
But I say, Hâve they not heard?
And he said, Whô art thou, Lord?

THE GOSPEL.

All the inflexions are the same as in the Epistle except at the full stop. Here there is a fall on the last accented syllable, either of a third or else of a semitone only. Anciently the former was restricted to double feasts:—



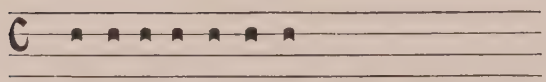
. . . say-ing unto thèm.
. . . set him there-ôn.
Hos-an-na in the hìgh-est.
. . . Naz-ar-eth of Gà-li-lee.



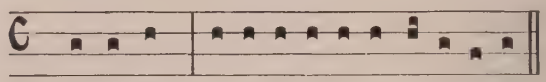
. . . say-ing unto thèm.
. . . set him there-ôn.
Hos-an-na in the hìgh-est.
. . . Naz-ar-eth of Gà-li-lee.

EXAMPLES

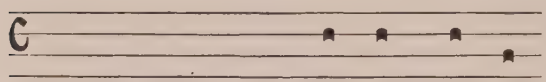
Epistle of the Twelfth Sunday after Trinity.



The Epistle is written in the third Chapter

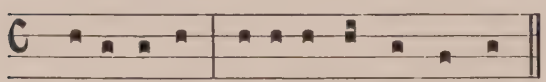


Tes-ta-ment: not of the letter, but óf the Spir-it.

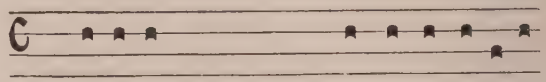


of the Second Epistle of S. Paul to thè

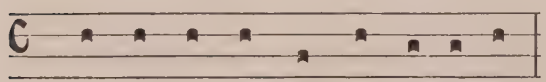
For thè let-ter kill-eth: but the Spír-it giv-eth life.



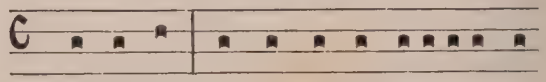
Cor-in-thi-ans: beginning át the fourth verse.



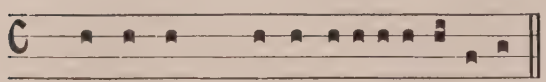
But if the ministration . . . which glory was tò be



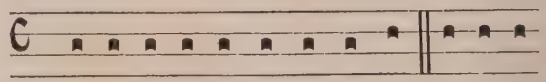
SUCH trust have we throùgh Christ to God-ward:



done a-way: hôw shall not the ministration of



not that we . . . but our sufficiency ís of God.



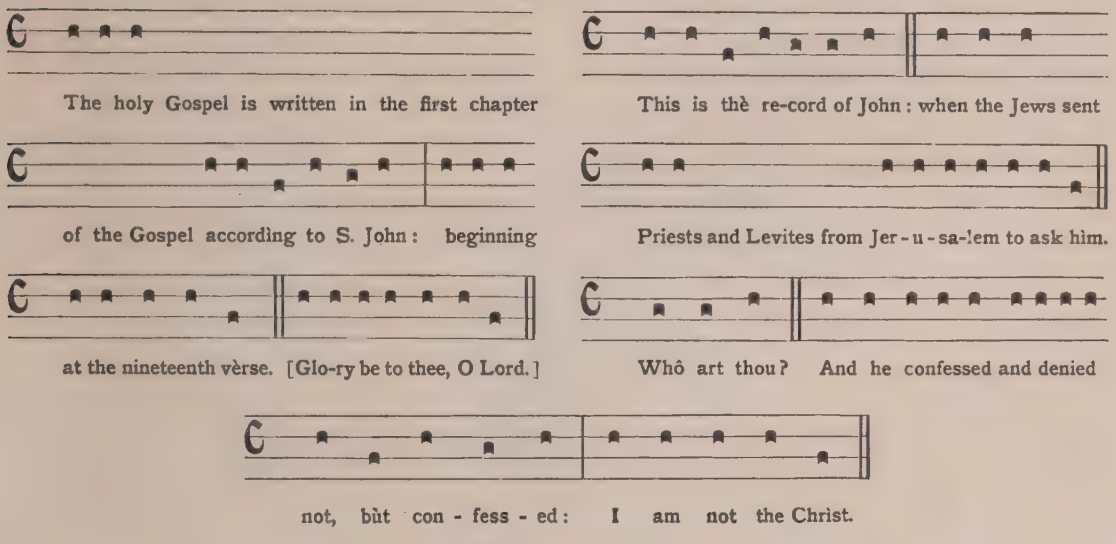
the Spirit be ra-ther glo-ri-ous? For if the

Who also hath made us able ministers of thè New

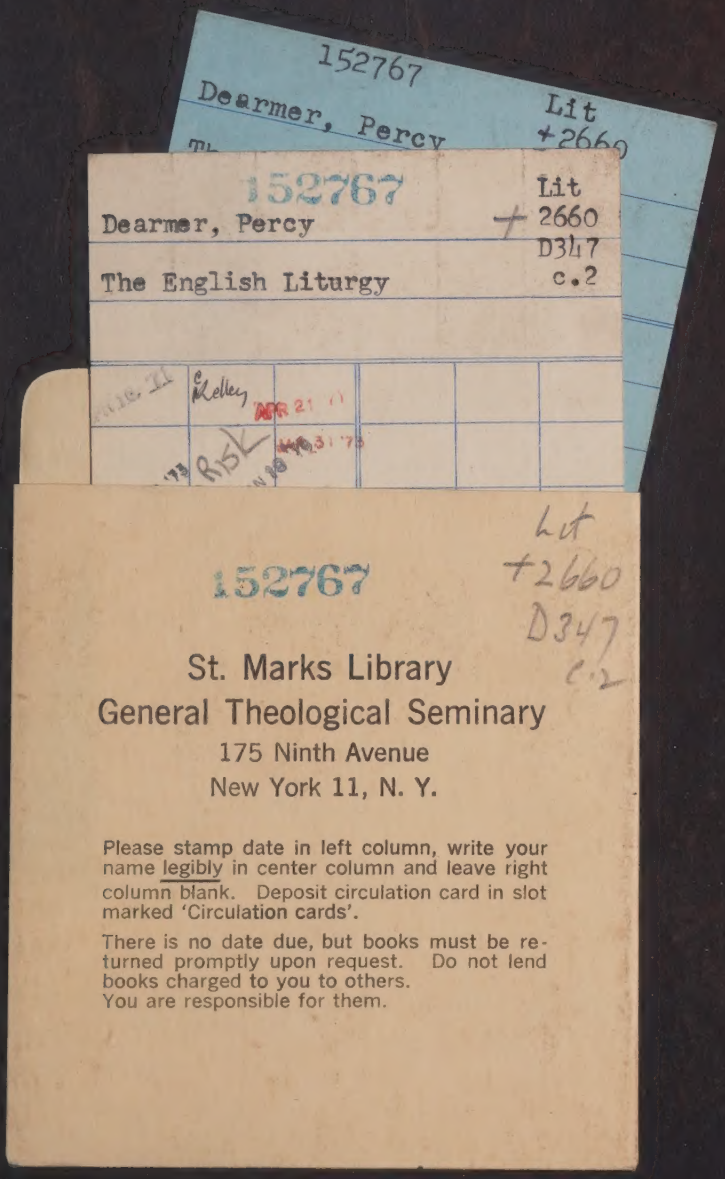
ministration of condemnatiòn be glo-ry: much

EPISTLES AND GOSPELS

Gospel of the Fourth Sunday in Advent.


The holy Gospel is written in the first chapter
This is thè re-cord of John: when the Jews sent
of the Gospel according to S. John: beginning
Priests and Levites from Jer-u-sa-lem to ask him.
at the nineteenth vèrse. [Glo-ry be to thee, O Lord.]
Whô art thou? And he confessed and denied
not, bùt con-fess-ed: I am not the Christ.

Printed by T. AND A. CONSTABLE at Edinburgh, in the year of our Lord 1903, with Designs and Initial Letters by LAURENCE HOUSMAN. The Music by G. H. PALMER, the Pointing by W. H. FRERE. The Additional Services by the Editors, PERCY DEARMER, W. H. FRERE, and S. M. TAYLOR, under the sanction of the LORD BISHOP OF ROCHESTER. A.M.D.G.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